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VOL. IV. *MARCH, 1888.* NO. 3.

THE JEWS OF THE EXTREME EASTERN DIASPORA.*

BY ALFRED KINGSLEY GLOVER.

THE JEWS OF INDIA.

I.

THE Jews of the dispersion who found in the Indian peninsula a refuge from persecution, must have numbered many thousands in the earliest days of their colonization.

Of these children of Abraham, a large portion—the "white," or "Jerusalem" Jews—formed a part of that vast eastern migration that followed the destruction of Jerusalem in 72 A. D., which direful calamity scattered the Jews to the most distant parts of the earth, and forever destroyed them as a body politic. In the beginning of their migration they probably numbered upwards of a hundred thousand people, with their priests and levites.[1] The movement eastward was a slow one, for the Jews did not reach the confines of Hindùstan until the beginning of the fifth Christian century. Following the ancient caravan route through Assyria and Persia, establishing colonies of traders on their way, they advanced towards Hindùstan, which they entered by way of the valley of the Cabool, and descending the Indus, and following the coast line for nearly a thousand miles, along an ancient highway, finally established themselves at Cranganor, a city which the reigning king of the country gave them, in the coast region known as Malabar.[2]

Moses de Paiva, a Portugese Jew of Amsterdam, and oriental traveler, secured from these people, in about 1686 A. D., an account taken from their written records, which

*These papers, contributed expressly for the MENORAH, are condensed from larger historical essays. The author trusts they may be so arranged as to afford interest to the scholar and the ordinary reader.

throws important light on the subject of their early history. This record places their settlement at Cranganor in the year 4190 of the creation of the world, "after the destruction of the Temple by Titus," and states their number to have been "seventy or eighty thousand."[3] The date 4190 (430 A. D.) agrees approximately with many historical facts concerning the Jews of the East, and, as it harmonizes so well with the writer's opinion concerning the Chinese Jews, there can be found no valid ground for doubting the approximate accuracy of the Jewish records in India as delivered by Paiva.[4] Moreover, Buchanan, who did not visit Malabar until the first years of this century, more than a hundred years after Paiva's visit, secured a complete translation of a historical document, written in the Hebrew language, and agreeing very closely with the statements of the Portuguese Jew, besides giving further details.

We give here a translation of this interesting Hebrew historical manuscript :[5]

"After the second Temple was destroyed (which may God speedily rebuild), our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests and levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in called Cranganor. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility, and the royal grant was engraved according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world, 4250 (490, A. D.), and this plate of brass we still have in [our] possession.[6] Our forefathers continued at Cranganor for about a thousand years,[7] and the number of heads who governed was seventy-two. Soon after our settlement other Jews followed us from Judæa; and among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the silver trumpets[8] made use of at the time of the jubilee, which were saved when the second Temple was destroyed, and we have heard from our fathers there were graven upon those trumpets the letters of the ineffable name.[9] There joined us also from Spain and other places, from

time to time, certain tribes of Jews who had heard of our prosperity.[9] But, at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strongholds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin,[10] where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of *Israel*,[11] who came from Ashkenaz,[12] from Egypt, from Tsobo, and other places, besides those who formerly inhabited this country."[13]

The annals of Malabar, and those of the Mahometans who went to India in the seventh century, do much to confirm this history.

Moreover, the accounts brought to Europe by Paiva, Moens, Buchanan, and a few others, all agree with the essential points of the above document, although all of these did not see the manuscript itself, having received the account orally; and this similarity constitutes a powerful plea for the accuracy and veracity of the Cochin Jews in recounting the story of their settlement in India. All contribute in painting a picture of happiness and prosperity among the Jews of Malabar for upwards of a thousand years, (from 430 A. D.,) after which the misfortunes commenced that drove most of them from Cranganor to Cochin, where they have remained to the present day.[14]

Moses de Paiva noticed that many of the Jews were of a very dark complexion—almost undistinguishable in fact from the Hindus themselves. While Paiva very naturally accepted the traditions of the *white* Jews which derived the *black* Jews from an early admixture of Jewish with Canaanitish blood, or from the early converted slaves of the white Jews, Buchanan on the other hand derived them from intermarriages with the native Hindus.[15] Prichards[17] is nearer to the truth, perhaps, when he maintains, arguing with the understanding of a scientist, and supported by the universal history of the Jewish race, that their very preservation must necessarily have been the result of *marriage among themselves!*

But the present writer can account satisfactorily for the striking difference in color only by referring it to a longer residence in India on the part of the *black* Jews.[16] Moreover, the fact that the latter possessed but few sacred manuscripts, (those they did possess probably having been donated by the white Jews), and that their traditions varied somewhat from their neighboring co-religionists, are evident indications of a very early colonization in India, where climate alone has changed the Jewish complexion to so great a degree as to baffle many a traveler in distinguishing between a child of Abraham and a Pagan Hindu !

The traditions of the black Jews referred their entrance into India at a period shortly subsequent to the Babylonish Captivity ; and, although this cannot be entertained as true for many reasons, yet, as Buchanan says "their Hindu complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judæa many ages before the Jews in the West, and that there have been [some] marriages with families not Israelitish." Indeed, the very fact that the Jerusalem Jews regarded their sable co-religionists as an impure race, shows that the two communities in Malabar did not originate in the same migration. This ancient colony of black Jews is beyond doubt an offshoot from that large number of exiles who, declining to return to Palestine after the captivity, spread farther and farther eastward, and, from various causes, formed permanent settlements in Persia, Central Asia, and other parts in the east.

This migration was, of course, a very gradual one, for even in the time of King Agrippa the valley of the Euphrates sustained a thriving Jewish population ;[19] and these Jews, moreover, were of *Judah* and not of Israel, as is often claimed.

Alexander's conquests were the means of spreading the Jews more widely in the east than they ever had been before. The Jews have always trod on the heels of conquering armies, and when Alexander turned his mighty host eastward from Palestine toward Persia, and essayed the conquest of India,

the Jews followed in large bands in their longing for prosperity and freedom in new lands. To this circumstance may be ascribed the extension of the Jews across the Indus. The route of the army lay through Bactria, and thence by caravan route to Attock and Lahore in India, and down the Indus to the Persian Gulf. But the number of Jews who entered Hindûstan with Alexander's army was probably very small. The principal part of the early Malabar colony (Black Jews) entered the Punjaub no earlier than the end of the second century B. C., the route they pursued toward India being the same as that traversed by their co-religionists, the "Jerusalem" Jews, fully five hundred years later.[18]

The differences already noticed between the black and white Jews, not only in color, but in traditions also, coupled with many other evidences of a great antiquity, preclude the idea of a settlement of the earliest Malabar colony much later than 100 B. C. By this time the principal part of the ancestors of those black Jews now living in India must all have arrived; and by the beginning of the fifth century after Christ they had so far acclimatized themselves as to be ostracised by the new colony of "white" Jews as an impure race, and thus affiliation never took place.

Had the first colony arrived much later than 100 B. C., they would have handed down some traditional account from some source of the capture of Jerusalem by Pompey in 62 B. C. as the Jerusalem Jews have done concerning the destruction by Titus in the first Christian century; while, potent facts preclude, in the writer's opinion, the settlement to have taken place any earlier than the above date, notwithstanding the tradition of the Jews themselves, and of fanciful writers who allow an antiquity as great as 500 B. C. The account of a settlement soon after the Babylonian captivity in all probability arose from the fact of the memory of that national calamity having been uppermost in the minds of the black Jews.

The black Jews maintain that families of the "lost ten tribes" had migrated to Cochin and Rajapoor and to several other places far to the east. The question that arises as to whether

these were really Jews of the "lost tribes" or not, is of very little interest to us; but the information imparted, together with facts gathered from the narratives of oriental travelers are of great weight in showing that central Asia and India were very probably covered with little Jewish trading settlements, extending along the lines of the great international caravan roads.

In Jews-town, one mile from the city of Cochin, Buchanan met Jews "from remote parts of Asia;" and he learned enough to satisfy him that the Jews of India, particularly of Malabar, constitute "the fountain of intelligence concerning that people in the East."[19]

The Black Jews, moreover, presented Buchanan with a written list of sixty-five Jewish colonies resident in northern India, Tartary and China.[20] All these they represented as composed of "Israelites," which, however erroneous it may be in relation to the "lost tribes," is correct in so far as the settlements referred to were really *Jewish*, though not of *Israel*.

Buchanan, moreover, conversed personally with several Jewish merchants, or rather itinerant traders, who had but lately visited a large number of these colonies, and who were about to retrace their steps.

The Jews in the East thus kept up a constant communication with one another, the traders leaving their families behind, traversing by any means at their disposal vast stretches of country, and carrying news from the Malabar coast to the very heart of the celestial empire; or, in Buchanan's own words, "when anything interesting to the nation of the Jews takes place, the rumor will pass rapidly throughout all Asia."

The Jewish settlements extend all along the western coast of Hindustan from Cape Comorin to the northernmost town of the Punjaub.[21] They mark very distinctly the line of migration southward of the black and white Jews, and are offshoots mainly from the latter. The largest of these colonies is that of Bombay, where about eight thousand Jews of Judah reside as successful merchants. Beyond the limits

of the city there are a considerable number of Jews who have lost all remembrance of their origin, and possess no sacred rolls, though supporting a synagogue worship not unlike the other Jews within the city. Their ignorance of their own religious and racial history is but a repetition of a frequent occurrence among the Jews in the far East, their colonies are frequently absorbed by the pagan peoples around them, and, in the lapse of centuries, lose all connection, save in external religious observances, with the parent stock. It is quite impossible to decide at present concerning the immediate origin of these people, but they are referable either to the same migration as the black Jews, or to that of the Jerusalem Jews five centuries later. They were, at least, not an independent colony, but were left behind by the main body on their journey southward. The Jews are most numerous in the Malabar region, where they amount to upwards of twenty-five thousand souls.[22] In the days of their ancient splendor, when they were governed by their own Kings and had their Malabarican, Jerusalem, Cranganor, they probably amounted to a hundred thousand, though less numerous than this at the time of their settlement.

Northward, we find traces of ancient colonies at Seringapatan, Colanada, Mysore, Goa, and Bejapoor; while beyond Bombay we meet with them at Surat, Cambay, Hydrabad, Baroda and Cashmere and intermediate localities. The Jews of Cashmere and the surroundings districts are perhaps among the most prosperous of any in India, supporting a large interstate commerce between India and Central Asia. They have always been very numerous there. Bernier, who visited there in 1650, referred them, as usual, to the ten tribes; but they are certainly of Judah.

The Afghan Jews are numerous in Calcutta. Indeed, they are the only Jews belonging to any ancient settlement to be found on the eastern coast of Hindùstan. They earnestly maintain their Jewish ancestry, and claim that their books record the names and deeds of the greater Kings of Israel. These Jews openly admit the corruption of their Jewish religion by the Mahometan, and tell a story of the descent

upon them, centuries ago, while they still were Jews in religion, of a Mahometan army, and how they found it necessary to pretend to accept the foreign religion, which finally resulted in the corruption of their Judaism and the irretrievable loss of their sacred books, while, by occasional intermarriage with the Mahometans, they had lost so much of their Hebrew physiognomy that only a few surviving religious observances now distinguish them from the heathen and Mahometan in India.[23]

The Jews of the *diaspora* are of Judah alone. In his wide research the author has been unable, uniformly, to identify among the Jewish colonies in the East any Jews from the Northern kingdom. He believes that the "lost tribes" have been absorbed, to a large extent, by other peoples, and thus have lost their racial and religious characteristics. Yet he believes some of these *Afghans* to be Jews of Israel. Both in India and Bokhara they strenuously maintain their Jewish extraction, though known to be avowed enemies of the typical Jews in their midst, which fact perhaps strengthens their claims.

The Jews of the Israelitish dispersion intermarried with various races, among them the ancient Albanians, known to-day as Afghans, and the tradition of Jewish origin has been gradually referred to the whole Afghan race, rather than to a portion of it. The Afghans present the several physiognomies of Persian, Indian and Jew, and those who look like *Jews* alone claim Jewish extraction. But a Jew is not truly a Jew unless he is such in religion; and thus we can hardly number the Afghan Jews under our title of "Jews of India."

The *black* Jews of India are undoubtedly of Judah. The ten tribes were lost as a people centuries prior to the days of Alexander. They never formed any settlements after their captivity, and did not migrate far to the east in very large numbers. The black Jews of Cochin, beyond their color, differ in no way from those called the Jerusalem Jews, save in some of their traditions. They have used the same manuscripts and have sustained a synagogue worship

left to the continuous mental subjection of an inferior class of novels, is an achievement which may well cause a feeling of satisfaction to the members of the Order.

American Jewish History.

The attention and active co-operation of all members of the B'nē B'rīth is especially desired for this subject. The great success of the Anglo-Jewish Exhibition held during the past year in London, has attracted universal attention, and has already resulted in causing the initial steps being taken towards forming an organization for the collection of original material relating to the history of the Jews in England. Similar work on the history of the Jews in America could well and worthily be undertaken by the Maimonides Library. We would, therefore, earnestly urge every one to aid in this. What is needed is a complete collection of all printed matter relating to this subject; every report of every institution, every book or pamphlet written by a Jew or about the Jews. Then would come a most important feature of the collection, viz., Manuscripts. This would include transcripts from the minutes of every Jewish congregation, giving a full history of each from the time of its organization; copies of the inscriptions on gravestones of all Jews, bearing dates earlier than the present century; and finally, genealogical tables and histories of Jewish families settled in America prior to the present century. It would require too much space to set forth in full the value of and necessity for such a collection, but its merit must certainly commend itself to every one who knows anything of the activity now going on for the accumulation of just such materials in every sphere of historical research. It is hoped that every member of the Order throughout the country will deem it his duty to co-operate in this work, and send to the Maimonides Library whatever he can, no matter how insignificant the contribution may seem. Everything that is sent will be duly and gratefully acknowledged, and properly classified and catalogued. This collection is to be kept in a special department for reference in the Library.

Acquisitions.

The opportunity to secure a large portion of a library at very reasonable terms, enables us this year to make a very favorable showing in the accessions. We have added altogether 1831 volumes. This is about one thousand volumes more than were added during 1886. The coming year will, no doubt, find us in the possession of 30,000 volumes. This will place us among the larger libraries of the country, as the character of its works and of its circulation has already enrolled the Maimonides Library among the best in these respects.

Card Catalogue, etc

The Card Catalogue has now been completed so far as to include in three boxes all the English fiction, and in six boxes all works other than fiction, arranged by authors and titles, and to a very considerable extent, by subjects. This latter is being developed on a very broad basis on what is known as the "Dictionary Plan," and will no doubt very shortly be a perfect index to the whole contents of the Library.

The bindery has been in constant operation during the year. 985 volumes were bound, 837 repaired and 4,656 covered.

The names of 170 members were registered as new readers during the year. This makes a total of 5,095 registered readers.

Appended is a revised list of the periodicals kept on file in the Reading Room and ultimately bound and placed on the shelves of the library:

Allgemeine Zeitung des Judenthums
American Hebrew,
American Israelite,
Atlantic Monthly,
Belletristisches Journal,
Century Magazine,
Civil Service Record,
Congressional Record,
Contemporary Review,
Deborah,
Deutsche Rundschau,
Fliegende Blätter,
Forum,
Gartenlaube,
Harper's Magazine,
Hebrew Journal,
Hebrew Standard,
Illustrirte Zeitung,

Im Familien Kreise,
Jewish Voice (St. Louis).
Jewish Messenger,
Johns Hopkins Univ. Circulars,
Library Journal,
Literary News,
Menorah,
Nation,
National Normal Exponent,
Nineteenth Century,
Nord und Süd,
North American Review,
Occident (Chicago),
Puck (English),
Sabbath Visitor,
Scribner's Magazine,
Ueber Land und Meer,
United States Consular Reports,
Patent Office Official Gazette,
Vom Fels zum Meer.

Finally, it is a pleasant duty to express gratitude to the numerous donors who have kindly and thoughtfully contributed books, pamphlets, reports and periodicals, and to convey the assurance that all future donations will be as thankfully welcomed.

Open Letters

PEN PHOTOGRAPHS OF THE LATE CONVENTION.

In glancing over the assembly of representatives and ex-presidents present at the 36th annual meeting of Grand Lodge No. 1, in this city, the first striking face which meets the eye is that of Brother M. Thalmessinger. He reminds you at once of one of those flourishing Burgomasters that one meets so often in Germany. His large person, broad shoulders, keen eye and satisfied countenance tell of the thriving bank-president, but if you wait awhile and listen to his speech you will soon see he has not neglected the works of the great masters, whether in poetry or prose, and that he has not forgotten either the old rabbis of the Talmud. He will quote you with equal facility from Goethe and Schiller, Victor Hugo or Longfellow. If he is not an eloquent he is ofttimes a most pathetic and always an interesting speaker, and his earnestness and great force often make up for argument.

Near him is a bright, brilliant eyed man, handsome of feature, courteous of manner, of pleasing address and of rapid delivery. This is Brother Julius J. Frank, an advocate who, though yet young

in years, has already won his spurs at the bar. He is correct in his grammar and logical in his argument and without effort rises often to eloquence. Close by is Brother Isaac Fromme still younger, of quick speech, inclined to wit and sarcasm, often sharp and cutting, rather too much so for a graceful orator, which he could easily be if he would cultivate more seriously his intellectual powers. He has a good head, intelligent features and a voice susceptible of a variety of expression which culture would render musical. He would do well to take a few lessons from Brother Adolph L. Sanger who sits over against the wall calm and meditative, and who is easily his superior, both in polish and culture, as well as in the seriousness and elevation of his character. Equally earnest, if not as accomplished, is Brother Joseph Fox, whose perfect candor, high purpose and sound judgment are evident in his always vigorous speech. Brother Fox does not seek to shine as an orator, but his method, his logic and his argument, added to a clear and agreeable voice, rarely fail to impress where mere flowers of rhetoric and attempts at "cheap wit" fall short of their purpose.

Not taller than Napoleon, and as spare as when that great monarch was yet but a first consul, is Bro. Judge Henry M. Goldfogle. His speech is direct, his words well-chosen, his manner courtly and the general impression produced favorable. Henry Duschnes has a refined presence, is gentle and amiable in debate, and, by his pleasing eloquence, wins where often the robust orator would fail. His selection as Chairman of the Committee on Intellectual Advancement gives promise that we shall have more of Minerva and less of Terpsichore during the coming year. Still taller and even more striking in person is Brother Moses Minzesheimer. He reminds us of one of the Spanish deputies, remarkable for the rapidity and curtness of their speech, which sweeps like a young avalanche and would overcome all opposition, and yet he differs from the Spaniard in being always in dead earnest and coming at once to the point. Joseph Sulzberger has not lost by his two years residence in Europe and his reappearance in the Grand Lodge is hailed with pleasure. He is the same graceful, persuasive and earnest man as of yore His person has become somewhat more rotund but his manner is as decisive as ever. He is quite in contrast with his Brother Sol who, though equally genial, "strikes always from the shoulder" and never speaks but when he has something to say, and to say with such good sense and judgment as admits of no trifling. On nearly all questions he takes the broad and enlightened view and being once convinced

fights for his cause with the valor of a Maccabee. In the centre of the hall sits Morris Goodhart, an orator always emphatic, yet eloquent and pathetic and employing ideas for the basis of his rhetorical flights which rarely fail to captivate if they do not always convince. In any assembly his earnest and impressive tones would at once command attention and his language gives evidence of culture. A graduate of old Yale, like his friend Harry W. Ascher of New Haven who is sitting by his fellow townsman N. C. Myers, and at once attracts attention by his handsome and intelligent face and sparkling eyes, no less than by the musical cadence of his voice. Brother Myers, than whom no truer and better man sits in the convention, is earnestly engaged in conversation with his colleague. He is a representative from Horeb Lodge, No. 25, one of the very few lodges who possess a library of sterling literary value, and which has always been active in promoting the higher objects of the Order. Brother Myers is more a man of deeds than words and yet when he does speak the clearness and force of his argument carries conviction. Over on the other side of the hall is Brother Moses S. Hyman the newly elected president of the Home for Aged and Infirm at Yonkers. His well cut features, clear and expressive eye, firm and sincere manner, indicate at once the man of resolution and executive force. A better choice for this responsible and delicate position could not have been made, and we look to his administration for fresh proofs of the utility of this philanthropic institution. Brother Joseph E. Newburger, who has just gracefully put aside the robes of office is once more in the arena, A gladiator born, he looks like a brother of the great Spartacus, capable of wrestling physically, as we know he is mentally. A Jupiter Tonans, his stentorian notes crash upon the ear and fall like thunder upon his dazed auditors. Tall and manly in person, Brother Newburger possesses many of the qualities that go to make up the orator, and no doubt the experience he has gained will contribute to lead him to distinguish more clearly than ever the difference between an Æschines and a Demosthenes. One of the besetting sins of the public speakers of the age is demagogery; the sooner this is discarded the higher will be the rank of American oratory.

Clear as crystal, and scintillating as a star, are the expositions of counsellor David L. Walter as he rises to expound the law. He is the Daniel Webster of the assembly, though he resembles Henry Clay. Not that he is as profound as the one or as eloquent as the other, but that logic and law are his weapons and he uses them to the best advantage. Brother Walter has intellectual abilities susceptible of

high cultivation, and he should employ these gifts more frequently having the learning and discrimination necessary for their use. Brother Wm. A. Gans has the presence of a scholar, and literary tastes which lead him to noble aspirations, the realization of which would not be at all difficult if leisure from the harassing pursuit of the law did not interfere to prevent such indulgence. Yet ever and anon he gets the better of his jealous mistress and from his pen bright meteors flash across the horizon. If he was as eloquent as a speaker as he is accomplished as a writer, there would be no resisting his influence. He is a man of mark and will yet attain the highest rank among the luminaries of the Order.

Brother I. A. Englehart has the air and manner of a judge and the dignity and impressiveness of his speech convey at once the idea of a judicial mind. There is a sobriety and seriousness about him which rarely fails to impress, and he is listened to with attention and respect. Opposite him sits Ex-Judge Koch, his young face contrasting strongly with his prematurely silver locks. As a general rule he appears to be content to listen rather than "orate," but when aroused, which seems rare at present, the old lion shakes his mane and sends forth no uncertain sound. Brother Louis Wollstein looks for all the world like a member of the Vienna Press, wields a fluent and trenchant pen which a good delivery as a speaker makes still more potential.

These are some hurried sketches which our "camera" catches as it is turned upon the faces of the delegates. Perhaps if there was more "pose" and less "agitation" there would be clearer pictures; but, as it is, these must answer for the present.

THE SOUTH-EASTERN LODGES. SOME PERSONAL SKETCHES.

The twentieth Convention of the lodges of the South-Eastern States under the jurisdiction of the Grand Lodge No. 5, which assembled at Baltimore on Tuesday, the 14th ult, was composed of representative Israelites, men who have labored to elevate the name of Judaism, and at the same time to fulfil the obligations of patriotic Americans. During the past year a new spirit has taken possession of the members of this district owing largely to the efforts of the Hon. Simon Wolf of Washington, who has visited the principal cities

and inspired the generous and benevolent heart of Israelites in behalf of the new Orphans' Home now in course of construction in the beautiful city of Atlanta, in the great Empire State of the South. His earnest efforts have been seconded by such prominent men as State Senator, Brother Wm. Lovenstein of Richmond, Brother Sol Weil of Goldsboro Brothers E. A. Weil and Solomon of Savannah, Brothers Col. S. Weil, Joseph Hirsch of Atlanta, Nathaniel Levin of Charleston, Henry Adler of Washington, A. Goodman and S. S. Nyburg of Baltimore, and others whose names escape us at this writing. The outcome has been the foundation of the new Home and an enthusiasm in its behalf pervading nearly every community. The good work will be continued with renewed energy during the coming year under the administration of the new Board of Officers. It may be interesting to present a sketch of these new dignitaries elected on the second day of the Convention.

Brother A S. Reinach of Petersburg, chosen president, came to the United States in 1854, at the age of twelve, and settled in Petersburg where he remained until 1861, when at the breaking out of the civil war he entered the Southern Army. In 1864 he went to Oakland, California, where he resided until 1870, in which latter year he returned to Petersburg where he has since resided. Brother Reinach has been a member of the City Council of that city for ten years, and prominent in the work of the following societies: Masons, Odd Fellows, Royal Arcanium, the Legion and Knights of Honor, etc. Though engaged in mercantile pursuits, his benevolent disposition and public spirit has led him to take an active part in all matters relating to public and charitable objects.

Hon. Simon Weil of Atlanta, elected first vice-president, was born in the town of Steinfurth, in the Grand Duchy of Baden, of what is now called the German Empire, in the year 1824. Having received a common school education, he was, at the age of fourteen, apprenticed to learn the trade of rope-making, to serve for seven years. In accordance with a custom then prevailing in Germany, he entered the army at the age of twenty-one, and served one year in the 1st Dragoons.

In 1847 he embarked at Havre de Grace for this country, landing in New Orleans. After spending a few months in New Orleans and Pensacola he went to Alabama, in which State he resided about three years. In 1850 he came to Georgia, locating in Marietta; but finally went to Cherokee county where, in 1854, he read law under Senator Joseph E. Brown.

Col. Weil took an active part in the Presidential Conventions of 1856-'60, and also in the Gubernatorial Convention of 1859, which renominated Governor Brown. He was appointed for three years, during the war, as solicitor for the Blue Ridge Circuit.

In 1865, Col. Weil removed to Atlanta and engaged in the practice of law. In 1869 he was elected Foreign Commissioner of Immigration, and for the first time in twenty years visited the place of his birth.

As a delegate from Fulton county to the Gubernatorial Convention of 1878, held in Atlanta, he nominated Hon. Alfred H. Colquitt for Governor, and was also a delegate to the Congressional Convention in 1884, which renominated Hon. N. J. Hammond for Congress, from the Fifth District. In 1886, in recognition of long and faithful service, the Democracy of Fulton county honored him by electing him to the Legislature by a decisive majority, as one of the representatives of the county. In person Col. Weil is tall and of heavy build, weighing about 165 pounds. He is now 63 years of age and is remarkably well preserved.

Brother Henry King, of Washington, has long been identified with communal affairs at the Capitol, and has always been an enthusiastic supporter of "Father Wolf," in all his philanthropic efforts. He will make an excellent vice president, and add fresh laurels to his fame as a Bēn B'rīth.

Brother A. Goodman, who has for the thirteenth time been elected Treasurer of the Grand Lodge, is a veteran whom all men delight to honor. Few Israelites are more beloved in Baltimore, where a long and devoted career has made him prominent among her best citizens.

Brother S. S. Nyburg, again re-elected Secretary of the District, is one of those few men every way qualified to discharge the important and responsible duties of the office. Though past his fortieth year, Brother Nyburg still looks like a young man of twenty-five, and his energy and intelligence fully carry out this impression. Brother Nyburg, though engaged in commercial pursuits, is a man of intellectual abilities, of most pleasing address and polished manners. Such a brother is a jewel in any organization.

Nathaniel Levin of Charleston, the "old man eloquent," of South Carolina, is still full of youthful vigor and enthusiasm. Two brilliant men are the brothers John J. and C. Henry Cohen, and the same may be said of T. Moultrie Mordecai, whose noble exertions in behalf of the Earthquake sufferers will not soon be forgotten. A modest, but

The land is as the garden of Eden before them,
And behind them a desolate wilderness ;
Yea, and none hath escaped them.
The appearance of them is as the appearance of horses ;
And as horsemen, so do they run.
Like the noise of chariots on the tops of the mountains do they leap,
Like the noise of a flame of fire that devoureth the stubble,
As a strong people set in battle array ;
At their presence the people are in anguish,
All faces are waxed pale.

They run like mighty men ;
They climb the wall like men of war,
And they march every one on his way,
And they break not their ranks,
Neither doth one thrust another ;
They march every one in his path ;
And they burst through their weapons,
And break not off their course,
They leap upon the city ;
They run upon the wall ;
They climb up into the houses ;
They enter in at the windows like a thief.

The earth quaketh before them ;
The heavens tremble ;
The sun and moon are darkened,
And the stars withdraw their shining ;
And the Lord uttereth His voice before His army ;
For His camp is very great ;
For He is strong that executeth his word ;
For the day of the Lord is great
And very terrible,
And who can abide it ?"

But even now consolation and hope are before the people. To the dreadful vision there succeeds the call to repentance. Then comes the vision of consolation. The happiness and blessing to come is pictured to the people in well-chosen images. The writing ends with the prophecy that if Israel repent and return to the Lord, beyond the

misfortunes that nature and a mighty foe prepare for it, there lies a time of peace and happiness for the nation.

This, the book of the oldest of the prophets, was written about the year 870. The artistic division of its parts is the same as in the succeeding prophetic writings. First is usually recited the cause of the prophet's appearance, or the call from God for his mission. This is his authorization for his contemporaries. Then follows a sermon of penitence, which usually contains a representation of the judgment of God, which always had its effect upon the downtrodden people. But no prophet ends with this. In all cases there follows the exhortation to take comfort and to return to God ; and almost always the writing ends with a grand prophetic vision anticipating with confidence the happiness of Israel, and the peace of the nations.

Only absolutely independent men, to whom the liberty of the people and the purity of their belief was the single question of life, could deal in this summary manner with princes, priests, and people. They felt that they were fighting for a righteous and holy cause; and they therefore did not fear to speak the word that was in them to princely idolators and excited populaces. This democratic basis of Israelitish prophecy hardly finds a parallel in history. Nowhere is it better seen than in the prophet following Joel—*Amos* the shepherd of Tekoa, whose utterances against Israel and the nations were proclaimed about the year 800. "I was no prophet, neither was I a prophet's son," so he introduced himself to the priest Amazia, "But I was a herdsman, and a dresser of sycamore trees. And the Lord took me from following the flock, and the Lord said unto me, 'Go, prophesy unto my people Israel.'" (Ch. vi., 14-16.) And he who had tended the flocks in the desert wastes of Tekoa and had gathered olives and figs, now announced to the nations, and especially to his people of Israel, a heavenly judgment. Syrians, Philistines and Tyrians, Edomites, Ammonites and Moabites, pass in review before us; ever narrower becomes the circle, until finally it encloses Israel alone ; (chap ii. 13-16.)

"Behold I will press you in your place,
As a cart presseth that is full of sheaves.
And flight shall perish from the swift,
And the strong shall not strengthen his force,
Neither shall the mighty deliver himself:
Neither shall he stand that handleth the bow;
And he that is swift of foot shall not deliver himself:
Neither shall he that rideth the horse deliver himself:
And he that is courageous among the mighty
Shall flee away naked in that day, saith the Lord."

With affright must those prophesied against have heard the words of the herdsman of Tekoa: "The Lord shall roar from Zion, and utter his voice from Jerusalem, and the pastures of the shepherds shall mourn, and the top of Carmel shall wither" (chap. i., 2). Three and four times woe over the sins of Damascus and Gaza, of Tyre and Edom, of Canaan and Moab, of Judah and Israel."

But he also announces a day of the Lord, when the fallen tabernacle of David will be raised once more, when the captives will return, and the desolate towers be rebuilt:

"And they shall no more be plucked up
Out of their land which I have given them,
Saith the Lord thy God."

Like Amos, *Hosea*, who probably immediately follows him (about 790), is an upright, simple man. "The son of Beeri," probably a citizen of the kingdom of Ephraim, but neither priest, nor rich man, nor the son of a prophet. But he comes directly from the people, and he knows it better than any other; loves it more than any other, and chastises it more severely than any other. Hosea is no artificial genius; he is nature's poet, whose fresh strength reveals itself in pictures and similes, showing lofty sentiment and pure poetry. Hosea is, therefore, a true people's prophet. Israel appears to him as the faithless bride of the Lord; and this parable flows through the whole of his prophetic vision. This is the first time that we meet this image in the prophetic poetry, and a parallel is at once suggested with Solomon's song. Both were probably written in the northern part of

Palestine, which fact makes the parallel the more striking. "The purely human love of the sexes, which, in its all-pervading power, includes both the highest fidelity and the purest morality, is glorified in the Song of Songs in the most dignified and beautiful manner. Hosea is to the religious what this song is to secular poetry. Love here again forms the innermost motive and vivifying power. Both works belong together; though presenting contrasts, they betoken the eternal parallelism between heaven and earth." And the allegorical interpretation given later to the Song of Songs may gain support from the beautiful words of the prophet Hosea (chap. ii., 19, 20):

"In judgment and righteousness
Betroth I thee for ever.
In mercy and kindness,
In faithfulness, do I betroth thee,
And faithfully shall thou know me."

Of especial beauty are in Hosea—as in Solomon's song—the pictures derived from surrounding nature, and employed to embellish the love, the engagement and the marriage of Israel and the Lord. Lovingly and gently Hosea's poem ends with the prophecy (chap. xiv., 5, 6):

"As dew will I be unto Israel,
As the lily shall he blossom;
He shall cast forth his roots as Lebanon,
His branches he shall spread,
Like the olive tree shall his beauty be,
Like Lebanon shall he be fragrant."

At the same time as Hosea, or at most a few decenniums later, lived the prophet *Micah*. He also bemoans the approaching destruction of Israel and of Judah. Like his predecessors he does not hesitate to "tell Jacob his sins and Israel his transgressions." Like him also he accuses the priests of bribe-taking, the prophets of deception and lying, and the people of avarice and oppression of the poor:

"For your sake, therefore, shall Zion be ploughed as a field,
And Jerusalem become heaps,
And the Temple-hill as the high places of a forest" (chap. iii., 12

And this fatality, which is pictured here for the first time in such dreadful proximity cannot be averted by rich burnt-offerings. For thus saith the prophet (chap. vi., 8.):

> "It has been told thee, O man, what is good;
> And what the Lord requireth of thee:
> To do justly and love mercy,
> And to walk humbly with thy God."

THE LIFTING OF THE VEIL.*

By Rev. Dr. H. Pereira Mendes.

II.

IN pursuance of the second, the separatist policy, Abraham in order to keep his son Isaac separate from Canaanite or anti-Hebrew influences, sent to his former home to obtain there a wife for him, so that he should not marry a woman of Canaan. For what kills religion in the home of the contracting parties more than inter-marriage? What could have more marred the life of Isaac as the successor of Abraham in the new religion, the religion of protest, than a marriage with a woman of Canaan, whose religion was so antagonistic, and against which the teachings of Abraham protested? Similarly Isaac bade Jacob seek a wife from Laban's daughters. In the same spirit of separation Abraham would be under no obligation to the Hittites; to place his loved dead in ground of theirs would have been a tie of union; hence he insisted on a tomb of his own. In accordance with the separatist policy he sent away from Isaac his other children, whose mothers naturally would have influenced them with their own religious ideas. In the same separatist spirit Isaac, living long and growing rich among the Philistines, never merged with them, though they courted his alliance. Similarly Jacob would not stay with Laban where, had he wished, he could have lived more and more at ease as the years sped. Thus too, he separated

* Commenced in January Menorah.

from Esau. In the same spirit his sons would not accept union with the Shechemites. And it is significant that in Egypt Joseph separated his father's family by giving them the land of Goshen.

In Egypt however, their enslaved descendants abandoned the protestant policy; for except, as Maimonides remarks, the descendants of Levi, third son of Jacob, they worshiped Egypt's gods. In this very tribe of Levi was born the rescuer Moses—trained, we cannot but believe, by special Providence, in the royal court where he learned the wisdom of Egypt and thus was fitted for his roles as soldier, legislator, leader. For the time had come when the world-work of the Hebrew race was to receive a distinct impetus.

Identifying himself with the slave-race, though he thus cast aside his career of honor open to him as an Egyptian noble and royal protégé, he fled to Midian. There, as a shepherd, he must oft have pondered on his people's past and promised future. Maybe the legend of his tender solicitude for the wandering lamb does but indicate his solicitude to lead to the true waters of life those who had strayed far away, his own people first, and through them the world! Such a desire would have been a logical result in a mind like his, stored with the traditions of his people's past and their hopes of a glorious future, with which the world's happiness was identified; traditions and hopes which he could have learned from his mother who nursed him at the royal court, and who was of the tradition-holding tribe of Levi, and also from his own inquiries from other sources; traditions and hopes which must have been known to him to cause him to champion his enslaved race. Armed with the demand for his people's freedom, he received as he entered Egypt, final instructions voicing recompensing justice to the king who had ordered the death of all the male children of the Hebrews, and who thus aimed at their extermination. "Thus saith the Lord, Israel is My son, My first born, and I say unto thee let My son go, that he may serve Me, and if thou refuse to let My son go, behold I will slay thy son, even thy first-born." So ran his message to Pharaoh.

But when did God ever forget to temper justice with mercy? When did God ever punish without giving the chance to render the punishment unnecessary? Four hundred years before when the covenant between the portions, the *Berith ben habetarim*, was by Him made with Abraham, He had said He would not punish the Amorite, at once, for their measure of sin was not yet full; four hundred years of grace or respite thus were granted. And what was the work of the patriarchs but that of missionaries to the Canaanite nations; also to render their punishment avoidable? And what was the destruction of Sodom and Gomorrah but a salutary lesson for the rest of the land? So with Pharaoh of Egypt. The punishment first threatened, the death of the first-born, was not at once inflicted. Nine other punishments were sent of increasing intensity, attacking first the people's convenience or comfort, then their property, before the one which directly attacked human life was inflicted in retributive-justice. Nine times Mercy spake!

But the clemency of the Lord in thus deferring the plague first promised was misinterpreted by Pharaoh. In a mind like his, educated to faith in his country's gods alone and unaccustomed to be corrected or called to account, not only the ability of the God of the slaves to so punish him was perhaps naturally doubted, but the respite which was so repeatedly and seemingly so easily gained, served only to make him think that that God was not in earnest or found it impossible to inflict the penalty. Hence the very indulgence of God was a cause of the king's heart being hardened; hence the Bible phrase that Pharaoh hardened his heart, or that God hardened the heart of Pharaoh.

Now, the separatist feature of Hebrew history had been maintained during the sojourn in Egypt, due, it is true, to Egyptian policy.

But the protestant feature had not been so displayed. It remained now for God to effect a display simply magnificent in its effect. For we cannot imagine that God could be wishful to pit Himself against a weak mortal, though the

mortal be great even like Egypt's king. His purpose was not only to rescue the Hebrews, it was also to *protest* against the folly of the Egyptian religion. Hence the verse, "On all gods of Egypt I will execute judgments." (*Ex xii* 12.) What the judgments were, the Egyptians were speedily forced to admit.

From the ancient monuments, from classic authors, from modern Egyptologists, we learn with what crushing force the plagues must have fallen, and how thoroughly the gods of Egypt must have been humbled.

Plutarch and Heliodorus speak of the deified Nile, Herodotus and Clemens write of the sacred fish. But the Bible recounts how the Nile was turned to blood and the fish died, and what was sacred thus became a source of disgust! Two of the above named authors remark on the constant ablutions and personal cleanliness demanded for the exigencies of worship, thus the first, second and third plagues stopped worship throughout the whole of Egypt! Modern research informs us of the reverence paid to certain wild animals—the fourth plague showed wild animals as a source of terror and danger! To learn how the domestic animals were worshiped we need not the evidence of Strabo and Lucian—but the fifth plague destroyed all these deified animals of Egypt! If Amon Ra was hailed as "the sovereign of life and health and strength," the sixth plague, a disease through which no man could stand, as the Bible indicates, demonstrated that god's uselessness and prevented attendance at his or any temple! If the gods could not secure their own worship, what must their votaries have thought? Then again, Plutarch shows how fire and water were reverenced. But fire rode on the storm-blast, while thunder pealed its victory! That tempest, the seventh plague, was summoned by Him "who maketh the winds His messengers." And when the murmurs of courtiers' mutiny were unheeded, He summoned on the east-wind the locusts to destroy all growth the storm had spared. Thus should the Egyptians judge between the gods of Egypt who were thought to call forth earth's life, and Him who had proclaimed to them that "*He* was the Lord in all the earth!" Then the Sun-

god was, as if disgraced, bidden hide his face for three days. And at last great Osiris, hymned as the "Lord of life," was judged, and proved worthless, for the angel of death sped forth in the night, and there was not a house without its dead! The work of protest was complete!

Forth went the Hebrews, and among the echoes of the past concerning the event we find the following from the Greek writer of antiquity, Strabo, written by him unconscious of the priceless value of what he wrote: "Moses, an Egyptian priest, who possessed a considerable tract of Lower Egypt, unable longer to bear with what existed there, departed thence to Syria, and with him went out many who honored the Divine Being."

Of the passage of the Red Sea, of the wonderful events of the desert-life, of the place of worship with its mysterious Holy of Holies dedicated to the invisible God, of the legislation of Moses and the side-work of such as Aaron and Miriam, I cannot here pause to speak. For our theme is the unity or connection of Hebrew history, not the details, though they are of such surpassing interest.

Twenty-five centuries had lapsed since the commencement of man's spiritual history. Or to be more correct, 2448 years after man first trod the earth, the "armies of the Lord" marched forth. To fight what? What was the future, what were the thoughts of Moses not only on the night of that 15th of Nissan, 'the night to be much observed'—but throughout his forty years' leadership? It is important that we try to understand.

He surely knew the ultimate destiny of his people from his mother or other sources, as I have stated. He knew therefore the Abrahamic blessing, and not least, that part of it which said that the new-born nation was to be a source of blessing to all the families of earth.

The first revelation to him, by the light of the burning bush, was that the blessing's fulfilment was to be at once forwarded. The second was at the moment of entering Egypt as the instrument to bring it about, when he was told that his people was the first-born of God. This implied that the other nations were also His children.

A third revelation was at Sinai. Here he learned that the reason of the supernatural deliverance of Israel, the 'bearing of eagles' wings' (Ex. xix. 4) by Him to whom 'all the earth pertained' (verse 5), was that the nation should be 'a kingdom of priests' (verse 6). Priests to whom, to minister to whom, unless to the other peoples of earth?

Now a successful ministering to the spiritual wants of a world, as of an individual, means the conveyance of that blessing the culmination of which is peace, happiness. Such a blessing is that which Aaron was commanded to convey to his people. Such a blessing is that which his people was and is destined to convey to the world. But Moses saw the moral unfitness of the Hebrews, he knew their waywardness, their discontent, their want of fear of God; for the stories of Marah, Sin and Rephidim showed speedily to him their character. He knew also that after his death they would be utterly corrupt (Deut. xxxi. 29), and that punishment, exile, would await them (ib. 14). More than all knew he that for the fulfilment of the Hebrew mission there would be necessary that exhibition of God's mercy, compassion and forbearance of which he was made conscious at the solemn moment when, after the sin of the golden-calf had again evidenced the Hebrews' fickle nature, he was made to see God's "after-parts," or to be more correct, he was made conscious of the "that which comes after" in God's workings for His earthly children's happiness. This "that which comes after" is, let it be emphasized, the *exhibition* of that Divine mercy, pity and forbearance which were then proclaimed, (Exod. xxxiv., 6), which come after Israel's faults and the world's follies and blot out the sad story, and through which alone human happiness is rendered possible.

His duty was therefore to prepare his race for their mission, bearing in mind that many would be the years before the mission would be accomplished The Psalm inscribed with his name seems to reflect these thoughts. There he understands that a thousand years are with God but as yesterday; he speaks of long days of affliction, years in which the chosen race experiences sorrow He asks that God's works be

manifested at last to His servants, and ends with the prayer that their world-work may be established and the beauty of the Lord be therein manifested. (Psalm xc.)

Mark we how, in discharging what he conceived to be his duty, he followed the thoughts of the patriarchs and emphasized the protestant and separatist features. It is as if he understood that only by a policy of protest and separation could the mission of his race be fulfilled and the antagonistic influences to be naturally born in the coming centuries, be resisted.

He did understand this. For God, finding that Moses was like Abraham, able and wishful to respond to an environment of true, spiritual, Divine light, caused His light to shine upon him, by revealing to him what we call His will, revelation, Torah, law. This law insists on these features: protest against error, separatism from antagonistic influences. Protest and separation thus become our war cries, our watch-words, to advance our mission and secure it when accomplished.

The law he received was to be the criterion of conduct. What was or was not adapted to the habits of an existing or future civilization was of no importance to him. The views and habits of the then existing civilizations tolerated idolatry, child sacrifice, incest and worse if there can be worse, as he well knew. The views and habits of future civilizations connived at lying, encouraged theft, and countenanced adultery, as we know. The will of God as revealed in the law of Moses, as it is usually called, permits no trifling or compromise with the standard of conduct and guide of life there presented. A Hebrew living for example in Sparta in the days of Lycurgus, could not trifle with the letter of the Seventh Commandment though modification thereof was in accord with the views and habits of the civilization of the Spartans around him. This is perhaps worthy of some consideration by those who would trifle with the letter of say the Fourth Commandment, which seems to somewhat agitate the public mind, even though such modification is by them thought to be in accord with the views and habits of our

surrounding civilization. Against all that does not accord with the criterion of conduct which Moses inculcates, and which he sums up in the words, 'be holy, for I the Lord am holy,' (Lev. xix., 2.,) the duty of the Hebrew is to protest by the silent but mighty protest of a pure life well lived, so that others shall say, 'surely it is a wise and an understanding people.' (Deut. iv., 6.)

Not less does he emphasize the separatist feature of Jewish history. Many of his commands tend to keep us separate—"we are distinguished from all peoples" (Exodus xxxiii., 16); "We are set above every nation . . to be a holy people" (Deut. xxvi., 19); "I am the Lord your God who have separated you from all peoples" (Lev. xx., 24); "I have separated you from all peoples to be Mine" (Ib., 26).

This much for the two great features of the Torah legislation, on which we cannot here linger longer.

Where the rustlings of the woods of Moab's mountains make mournful memory-music for Moses, the master-mind of our nation, we leave that great legislator. We pass with his successor into Canaan. We hear his summons to the inhabitants—'surrender, leave Canaan or fight,' and we understand the echo from the distant end of Africa, where Procopius read: "We are they that fled from the face of the robber Joshua, son of Nun."

We observe the decay of religious sentiment after his death, for a Micah sets up his idolatry and a Levite countenances the crime by being its priest. We find the people reproved and punished with foretastes of captivity, from which they are temporarily rescued by Judges. Deborah and Gideon, Jephthah and Samson flit by. The sin of Gibeah and the part played by the tribe of Benjamin portray fearful religious turpitude, redeemed only by the stern chastisement of the other tribes.

Even a Samuel fails to wholly correct existing evils—a king is asked, and a king is appointed. Saul leads the people united; David extends the kingdom to its utmost borders, the Euphrates; and a Solomon builds the Temple, honored as no other temple has ever been. But toleration of

anti-Hebrew religious ideas wreaks the ruin. Even Solomon, wisest of men, compromises on the "protest policy," for he permits idolatrous worship within sight of the Holy Temple which he built and dedicated so enthusiastically. And he compromises on the "separatist policy," for among his faults are indicated his marriages with women not of the seven Canaanite nations, but yet not Hebrews (1 Kings xi., 1.).

The nation is on the path of religious decay in spite of the efforts of prophets and the revivals of certain kings. Riven after Solomon's death, one part, the kingdom of Israel, after about 250 years is destroyed,and the ten tribes composing it disappear. Some hundred and thirty years more, and the other part consisting of the remaining two tribes is carried to Babylon. The ruin is the result of the departure from the policy of protest and separatism, and had been foreseen by Moses. For the whole period of history which we have covered was but preparatory, was but the lifting of the veil which shows God's workings in mankind's development. Now we arrive at the era when those mighty changes are preparing and those grand histories commencing with which the thread of Hebrew history, Hebrew thought, is interwoven. It is the era of the Babylonian captivity. While the captives weep by Babel's streams, the ruined powers of Edom, Moab, Philistia, Ammon, Syria disappear, and old Egypt knows kings of her own race no more. New powers are rising. It is the era of the founders of the great Oriental faiths. Could these thinkers think without being influenced by Jewish thought, which was to be met throughout the kingdom which stretched from India to Ethiopia? And it is the era of the infancy of Greece and Rome. For while that king reigned in Judah upon whom 'the Assyrian came down like a wolf on the fold,' those lived who saw Remus leap in scorn the walls of new founded Rome, those spoke who heard Lycurgus speak. Thus then, when Judah's children were carried to Babylon, history had well commenced for *those powers in whose tongues the teachings of the Jew were destined to be conveyed to the world.* Oriental religions and Western tongues thus used to do something

towards leading the nations of earth, God's children, to Him the Father of all! And through their contact with Israel, His son, His first-born! Does not this show the workings of God's purpose—the working out of Israel's mission? Enough for the present. I have brought you to the time of the lifting of the veil, which on its rising, shows these workings not on the confined stage of Palestine but on the stage of the whole wide world.

Like the 'dust of the earth' the descendants of the patriarchs and the inheritors of the Abrahamic blessing are from this Babylonian era scattered throughout the earth. Like the "stars of heaven" they henceforth in all lands reflect on earth the light from heaven.

Like the 'sand of the seashore' we shall find them, resisting the waves of doubt, the currents of error, the storms of human passions. And we shall find how thus is brought about the declaration to Abraham, the "In thee and in thy seed shall all the nations of the earth be blessed."

AN OLD MAID'S PLEA.

By Cora Wilburn.

YE, who with sneering word and look of scorn
Standing beside Life's gateways of the morn,
The thoughtless judgment of the world repeat;
On those who bear "the burden and the heat."
Of Life's lone, sad, long, joyless stretch of years,
Listen! until the laugh melts into tears.

The "Old Maid" of your jesting unrefined,
May be some household's angel, true and kind.
In aspiration's loftiness of aim,
In treasured glory of a spotless name,
In sweet unselfishness of loving deed,
A pure example, and a friend in need.

More than all praise of worldly fame can tell,
With her the higher inspirations dwell;
Not that the beauty of *this* world is o'er ;
For one whose heart left empty evermore,
Looks through the misty veil of tears, upon
The holy splendors of the heaven-life won.

Because aparted thus the lone one stands,
No idle dreaming lifts those prayerful hands;
That ask of God, and on the world bestow
The light of hope, and faith's benignant glow.
No scorn of bitterness abides with her,
Dear mercy's herald, love's own messenger !

Because she is no wife, think you congealed
The founts of feeling? And that unrevealed
To her the possibilities that reap
Life's great fruitions ? that her heart must sleep,
For missing marriage ?—with high tenderness
That such as she no sorrowing world can bless ?

That in her soul no yearning Motherhood,
Of the Creative Wisdom understood,
Bends in sweet response to the children's kiss;
Life oft gives *more* than full possession's bliss;
They, whom earth's destiny has set aside,
May be the orphaned soul's maternal guide.

I speak of her who nobly bears her life,
In constant sweetness through earth's scenes of strife;
Who knows no touch of envy or despair,
But dwells as in a hallowed realm of prayer;
Thence scattering blessings manifold that gleam,
With present glory and prophetic dream.

Such live among us; helpers of the poor,
White souls of Truth, Love's vestal spirits pure;
With high Compassion's insight most divine,
Finding the Good where'er the sun ray's shine;
Loving the Beautiful, and keeping free
From all earth—taint the soul of charity.

She lived and died a maiden of our race,
Miriam the prophetess; throned in the place
Of Israel's glad deliverance, by her song,
And fearless daring 'gainst oppressions wrong;
Since then, the humbly great in maiden guise,
Have helped the world with work and counsels wise.

Think of the loving service that they bring,
The lavish gifts those full hands broadcast fling!
Reaping ingratitude, with loss and pain,
Too often held by Fate's tyrannic chain;
Yet victors as the noblest e'er must be,
Anchored in life-long trust, our God, to Thee!

Ye, who with sneering word and look of scorn,
Standing beside the Gates of Eve or Morn,
In heartless judgment these lone hearts assail,
With heads uncovered their glad presence hail!
And bow before them as embodied good,
This world's most helpful, highest sisterhood.

Thou Wife and Mother! dare not to despise
The life that maketh its own paradise;
Think that God summons all to helpfulness,
And righteous living wins heaven's blessedness;
Give the " Old Maid " her due award of praise,
Add to the peace that fills her lonely days.

All prejudice from Israel's heart be far,
No blight of scorn life's best intentions mar.

LUDWIG BOERNE*
(1786—1837.)

A Biographical, Literary Study.
Adapted from the German of Conrad Alberti *by*
Miriam Del Banco.

DURING the latter half of the past century, the imperial city of Frankfort-on-the-Main had the especial good fortune of welcoming to this world a galaxy of brilliant and influential minds. In the Hirschgraben of that city, her greatest son, her Goethe, was born ; the hotel Zum Kopf, in the great Sandgasse, had the distinction of becoming the residence of the Brentano family ; in the Judengasse, the greatest financial genius of modern times, Rothschild, first saw the light of day ; and in its immediate vicinity, Ludwig Boerne began life's journey. Savigny, Bethmann—they are all coeval and coexistent with this part of Frankfort's history. Never, before or since, was the great city thus successively distinguished in so short a time. This epoch, therefore, will always stand out prominently as a particularly glorious and important one.

Frankfort-on-the-Main is especially rich in its historic monuments and reminiscences. Beautiful and grand as the newly-built parts of the city may be, especially those near the railroad depot, one cannot help being carried back to the Middle Ages by certain of its parts. We find narrow, winding, uneven streets, abounding with corners and angles, and gable-roofed houses with successive stories, projecting one above the other. Standing upon the Roemerberg, a breath of romance blows back from bygone ages, and the awe of past centuries steals over the beholder. It is both wise and reverent to preserve these numerous relics of the past. But how changed is now the place that was once the Ghetto ! The brick and mortar evidences of poverty and woe that were once so common—scarcely a trace of them remains. "Boerne Street" has been laid out through that part of the city. The ancient Jewish Ghetto-romance, still so prevalent in certain parts of Prague, has here almost entirely vanished, and the street is already occupied by more Christian than Jewish families.

* See January Menorah.

What a change from former times! Then the Frankfort Ghetto was a narrow, dirty street, clothed in a sort of semi-twilight, even on the brightest summer day; for the great, high houses, with their widely-projecting stories, and built closely together, admitted but slender rays of the golden sunshine. So narrow was this street, that it was impossible for two wagons to pass each other thereon. Before its old, dark, dilapidated houses, neglected little children played about, and bent figures flitted, like shadows, amongst them; while, from behind dirty window-panes, came the nasal sounds of song or speech in a disgusting language, part Hebrew, part German.

The house bearing the number 118, and located in about the middle of the street, was occupied, during the latter part of the last century, by a family named Baruch—a name at that time common amongst the Jews. Old Baruch was a man of considerable means, of some culture and refinement, and, withal, a sort of diplomatist. At one time, during the vacancy of an electoral chair, he had been active in the interests of some Austrian prince, and had succeeded in turning the decisive votes in this man's favor. For this aid, Maria Theresa had expressed her obligations to him in an autograph letter, and had given him the assurance that he and his descendants should at all times find an asylum in Austria. The sons of the family had been educated at a school in Bonn, where they had been closely connected in bonds of goodfellowship with their schoolmates, especially, with young Metternich. The family had afterward moved from there to the busy and bustling scenes of Frankfort. Here a broader field for useful action was opened to its members. The old man, still clever and active, was entrusted with many profitable commissions, in consequence of the august protection he enjoyed; and the fortunes of the family seemed to increase from year to year.

May 6th, 1786, was a day of great excitement in the Baruch household. The birth of a son gladdening the hearts of his parents was the cause of the commotion. The child was named Loeb. There was great joy in the paternal house

over this event, and the scattered members of the family were, thereby, drawn into still closer bonds of love and harmony. The first care, naturally, was the procurement of a wet-nurse It seems, alas, that this selection was not made with sufficient care. Boerne, himself, once said, with reference to his infancy: "O, if I were only taller, what a different sort of man I would appear! But my Sarah!—Ah, when I think of her, I could weep! Sarah was my nurse;—a small, dark creature, with gleaming eyes. She was all nerves,—no flesh or bone. And wherefrom flesh and bone? Nothing nourishing to eat the whole year round, and cooped up with me in the Judengasse all week; even on Saturdays getting no further than the Zeil." The unfortunate laws of Frankfort that caged the Jew, like some wild animal, within the walls of the narrow, damp, unhealthy Ghetto; the force of habit, that finally altogether vanquished a desire for fresh air– these helped to convert the farmer and soldier of one period, into those pale, weakly, nervous, narrow-chested people, who, even in tenderest childhood, assumed the air and visage of age.

Babyhood glided on into boyhood, and, with the transition, Boerne's lot was cast into the hands of "old Ellen." In almost every old-fashioned Jewish family, there might have been found—there is frequently still found—an aged female factotum, who has served in, and been transmitted from the paternal home. As a general thing, this old servant has rendered herself indispensable. Old Ellen was the tyrant who reigned supreme in the Baruch family. The head of the house was absent on business journeys during the greater part of the year; the mother was a weak, insignificant woman. Thus little Loeb was deprived of the very influence that, in early years, helps so much to mould thought and character,—the loving, never-tiring instruction and guidance of father and mother. Chance, therefore, was really his sole instructor. The only one who might have exerted a beneficial influence on the boy, this same old Ellen, was waging continual warfare with him. His premature temerity, his extreme bashfulness in the presence of strangers, irritated

her. She disliked him, and was his enemy both openly and in secret.

The fact that Loeb was born in a great, rich, powerful, free city—in truth, one of the principal cities of Germany, a potent factor, generally, in the formation of character and education, this was of little benefit to the boy. Was he not the son of a Jew? To be sure; and, as such, he belonged to the class of people that, in Frankfort, was oppressed, hated and despised. In few other places has hatred of the Jews expressed itself in such a forcible and fearful manner. It is true, in the early part of the Middle Ages, the Jews of Frankfort, as subjects of the Emperor, were almost on a plane with their Christian fellow-citizens. Yet, later, as citizens of the free city of Frankfort, they found, to their sorrow, that there can be no more degrading servitude than that to an aristocratic-oligarchical republic; and that, as a residence for Jews, a monarchy is infinitely preferable, granting them many more rights and privileges. To a wise and enlightened monarch, all subjects will be equally dear, provided they faithfully and conscientiously fulfil their duties to him,—first and foremost, as concerns taxes and military services,—and he will protect all good subjects with equal power. In a German republic, however, all the evil passions of the citizens make themselves apparent to the Jews; arrogant pride, but more than all else, envy of their prosperity in trade. The suppression of all opposition in business, the restriction and limitation of their activity as manufacturers, these become the aim of their anti-Jewish endeavors; and highflown, idealistic phrases concerning unity in race and religion, serve to cover the true object of their unworthy efforts.

No sooner were the Jews under the jurisdiction of the community and council of Frankfort, than dark days began for them; and the shadows still brooded heavily o'er their heads during Loeb Baruch's childhood and youth. Only within the Ghetto was the Jew allowed to dwell; and the gates leading thereto were closed at a specified time, (on Sundays, as early as 4 p. m.,) a military guard cutting off all commu-

nication from without or within. No Jew was allowed to put foot upon the Roemerberg ; on the Promenade, only the middle of the street was open to his tread. To any street urchin who cried: "Mach Mores, Jud,"—"Make your obeisance, Jew,"--he was forced to doff his hat, or expose himself to trouble. No Jew could become a lawyer or hold an office ; and the number of Jewish doctors in the city, was limited, by law, to four. Marriages among the Jews were restricted to fifteen during a year. No Jew was admitted as member of any society, either scientific, artistic or of a merely social nature. The list of these idiotic restrictions might be extended to infinity, did not the attempt to rehearse them appear both ridiculous and absurd. Such nonsense, however, ruled the world of that day, and, in Frankfort, the most distinguished and superior circles,—circles of so-called culture and refinement were under its sway. A Bettina Brentano could hold interviews only in the most secret manner with an old Jew who had won her favor ; for her proud and fashionable relatives would have looked upon such intercourse as an inexpiable crime.

It is self-evident that, under these circumstances, neither a pleasant life nor one inciting action or exertion was to be looked for in the close filthy Ghetto. The result of persecution and oppression was only a still closer adherence by the Jews, to the faith from which it was endeavored to separate them. The education of their children was confined to the understanding of the Jewish laws, and to Hebrew learning and literature. Isolated as they were from all labor connected with the arts, from political life and the industries of men, almost entirely separated from all founts of knowledge and science, they clung all the more tenaciously to the accumulation of money and the intricacies of trade ; especially, to business connected with government-bonds or the exchange. The latter place was to them a second temple, and "Metalliques," the scrolls of the law. The Baruch house, especially, was bare of all that might cheer the mind, charm the eye, or incite the imagination ; for he upon whom such things were chiefly dependent, was absent from home during

the greater part of the year. Amidst these scenes and influences, Loeb spent his youth. As a child, he already showed a marked individuality, developed and intensified by his circumstances and surroundings. Seldom did he take part in the games and frolics of those of his age. He was a shy, reserved and dreamy child. His health remained delicate. Opportunities for any intercourse with his parents were few and far between. When in the presence of his father, he was timid and obedient. Occasionally, he saw his grandfather, who, coming from Bonn, lodged, during his visits at the "White Swan." The old man felt drawn to this silent grandchild; and when the latter was once taken to task, in his presence, on account of his exceeding quiet and reserve, the old man observed reassuringly: "You just let Loeb alone. He'll grow up into a great man yet." The boy spoke seldom, and even then, at no great length; but when he did speak, his words were appropriate and gave evidence of true wit and an observing mind. With old Ellen he waged an occasional battle of words. "You will surely go to hell after you die," the old woman once indignantly cried after him. "'Twere a pity," he readily replied, "to have no peace from you, even in the hereafter." His grandfather owned a house in Mergentheim, located in a beautiful country spot; and there little Loeb spent many a happy day of his childhood, in the company of gay and cheerful playmates.

Meanwhile, he was approaching that age when it was necessary for him to acquire a practical education. The father, spite of his frequent intercourse with Gentiles, spite of his polished manners, his fine linen and flashing studs, his love for flowers,—a passion which he transmitted to his son,—was a strict and rigorous Jew, who closely observed all the prescribed forms and ceremonies of his religion. Altogether conservative in his views, an opponent to all inroads and changes, he wished his children to be raised in close adherence to the old rules and regulations. Desiring to avoid all offence to his congregation, it was only after considerable doubt and hesitation that he was finally persuaded to engage a teacher of German; provided, always, that Hebrew remained the

principal study. The young and cultured pedagogue, Jacob Sachs, was employed for this purpose. Sachs belonged to the new reform movement, and was one of those who wished to see the spreading of enlightenment, the study of the modern classics, among the Jews ; and, not infrequently, a difference of opinion arose between the father and the young tutor. Of all the latter's pupils, Loeb was the most promising. An extraordinary love of learning distinguished him ; he became an enthusiastic and able student of Hebrew. And yet, for him this study possessed only scientific interest and value, and no religious sympathy mingled therewith ; for when, later, he became familiar with other branches of learning, he took pains to forget his knowledge of Hebrew ; an endeavor in which he was eminently successful. The prayers, the innumerable ceremonies connected with the temple and the home, ever remained for him as dead formalities ; his heart was not in them, and he breathed more freely when, away from home and among strange people, he was at liberty to throw them aside. He was still young when his affections were weaned from Judaism. Daily did he witness acts of the most unjust oppression practised upon all about him. His heart beat warm and strong for the victims of this injustice ; he felt the most sincere love and pity for the Jews, as an unnaturally oppressed people ; but Jewish life and manners were not congenial to him. These views were, perhaps, strengthened in numerous ways by his teacher, young Sachs. Loeb had longed for intellectual and kindly stimulation, for a broader horizon of culture and knowledge. In the company of the cold, calculating business men, who frequented his father's house, these were not to be found ; nor in the pages of the Hebrew books that had formerly been his only intellectual food. But his teacher brought him Schiller's works, the writings of Jean Paul, the Jewish letters of Marquis d'Argens, and a new world of thought was unfolded to his eager eyes. Freedom of thought and action, the equality of mankind, the dignity and grandeur of genius, and mind, art and poetry, justice and humanity—this set of ideas was truly altogether different from the thoughts that had heretofore been his only

mental food,—thoughts laden with mute suffering, running upon the theme of scanty gains and money accumulations, and dealing with the forms of a mechanical devoutness and piety. He underwent a mental revolution, his thoughts, his conceptions took a different coloring, and a great, strong yearning filled his young soul, a restless desire for the far beyond, the outer world; and more forcibly than ever before arose within him the desire to exult and be happy with congenial minds, to lave himself in the broad, free river of life and venture his small bark upon its mighty waters. But when, in his glowing enthusiasm, he would have rushed forth through the low, narrow gates of the Ghetto, the soldier who there held guard pushed him back again, with rough abuse, into the old filth and mire, the old misery. Sobbing with grief, he then cried to his teacher: "The only reason I cannot go out yonder, is because the soldier is stronger than I." Bitter feelings toward the tyrannical and unjust Christian world that kept him fettered in this narrow prison-house, arose in his breast. But the sensible instructor sought to banish these thoughts from the lad's mind with wise and effective words. When, as it sometimes happened, a Christian and a Jewish boy begged simultaneously for a kreutzer, the teacher prevailed upon his pupil to favor the Christian; and when Loeb thereupon angrily asked, for what reason he should go so far as to bestow gifts upon his enemy, the tutor mildly pointed out, that a Christian is not the enemy but the brother of the Jew. Thus he was taught in early youth to equally respect and honor all mankind, to look with eyes clear of prejudice or preference upon all castes and religions; thus equity, justice and toleration were inculcated into his young heart so deeply, making them, for future years, so identically his own, that, not infrequently, he slighted his own party, to the advantage of a strange one, prompted thereto by nothing but a desire to be just and fair.

The only pleasurable entertainment afforded the boy, was attendance at the theatre. Here, as often as was possible, he followed the fortunes of strange personages, and shed, for them, many a tear of joy and sorrow. Like most

Jews, he showed an especial love for music, even in his early youth; and, in later years, when his hearing was already somewhat defective, he loved it still with heart and soul. The mere mention of Mozart's name sufficed to awaken all his enthusiasm. Taken in general, Loeb's culture and education were of a one-sided nature, prompting him to be led by the head rather than the heart. The impulses of the latter were, on the whole, rather neglected.

It was only after considerable thought and meditation on the subject, that old Boerne, at last, made up his mind to satisfy the demands of the age and give his son a thorough and complete education. With this end in view, he engaged the services of several different teachers in German grammar; for instruction in French, the aid of a French abbé was secured. This abbé, whose name was Marx, was an emigrant from Nancy, and a prominent and tolerant man. For lessons in Latin, Loeb was sent to Mosche, the teacher of the Gymnasium, while the musical taste and talent of the boy were fostered by instructions upon piano and flute. And yet, even this generous course of instruction lacked a certain concord of method, of system; in certain important branches, as, for instance, Latin, Loeb's education was an incomplete and leaky one; his mental vision narrow and confined.

What a struggle it must have been to the father, who, judging by his close adherence to Jewish forms and ceremonies, was a strict Israelite,—what a struggle it must have been to him, to consent to his son's departure from home, and his residence in a Christian *pension*. Loeb's rapid, and brilliant progress in his studies, however, his interest in them, his aversion to the business transactions that were being carried on about him, that soon became utterly repugnant to his tastes and feelings,—all these influences at last brought parents and teachers to the conclusion, that, as a man of business, the boy would be a failure,—as a student, a complete success; that, for him, a profession was the only possible career. The question now arose to which profession could he devote himself? Medicine, at best; for in this one, alone, could he, as a Jew, have any prospects. And so it was determined that he was to become a physician. He did not protest, neither was he especially enthusiastic over this decision.

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH †

CHAPTER XXII

THE DISTRICT GENERAL FUND.

WE have noted the objection of District Grand Lodge No. 1 to the creation of a general fund for the whole Order * as contemplated by the council of S'kenim. District Grand Lodge No. 2 said :

"To our regret we must state that the recommendation in regard to the law to establish the "Covenant Fund" has not met with that hearty response which, in our opinion it merits, and it seems to us that the cause for this is to be found :

1. It not having clearly and distinctly been defined what is meant by the higher objects of the Order, and whether it was the intention to found a University or some scientific institution, a hospital, an asylum for indigent brethren, &c . &c.
2. The already existing sectional feeling and jealousy as to the location of any such proposed institution, a feeling which has been engendered, greatly to the regret of those who have the welfare of the Order at heart, amongst the brethren of the different lodges by men (brothers) who, instead of fulfilling their sworn duty to promote peace and harmony, forget themselves so far, actuated by selfish motives, as to thwart by their influence the adoption of a measure for the general good."

Although in District No. 3 the proposition had been accepted by all the lodges, when the general result was canvassed in the meeting of the Constitution Grand Lodge at New York on September 1st 1856 it was found to have been rejected.

The committee to whom the subject was referred, consisting of Brothers Dr. S. Waterman, S. G. Rosenbaum, M. Bettman, I. Schwarzbaum and P. W. Frank, reports :

"The result, unexpected as it is, leads to a series of inquiries into the causes that may have produced it.

The proposition made by the Council of S'kenim was in the true spirit, and in perusing the message emanating from said body nothing can be detected to justify its defeat.

The difficulty seems to have been more a matter of form than substance. It is hardly denied that the stand taken by the Council is strictly enjoined and

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foreshadowed by the constitution, nor is it denied that something should now be done to realize duties imposed upon all and every one in the Order, nor can the constitution demanded be considered exorbitant or unreasonable; on the contrary, all these points are generally conceded to be just and proper. Yet, the mode of execution proposed, we have no hesitation in saying, gave rise to different opinions and views not incompatible with the duty of members, but leading to the unfavorable and adverse decision.

First and foremost, judging from the imperfect data at our command, it was the management of the fund that gave umbrage. It was contended that if it should be managed as one common fund it would give rise to serious conflicts when the money was to be utilized; that it would create dissensions and bickerings amongst the different Grand Lodges, endangering the existence of the Order. Then, again, the uncertainty of its final application, no particular institution having been named as of urgent necessity, led to the inquiry and the desire to know for what specific purpose the fund should be used.

Others objected to the manner of collecting the fund, while some were adverse to anything of this character emanating from the Order Whilst your Committee rejoices to know that this last class forms but a very small minority, it is still a subject of regret that the spontaneous exhibition of good-will, and the impulse of a sacred duty, were not sufficiently displayed to counteract and overcome objections of such nature, and if a modification seemed necessary, that it was not offered with sufficient frankness.

Your Committee has thus enumerated the causes which probably have been instrumental to defeat the first object definitely brought before the Order, and if it is desired to submit a further plan, attention must be paid to the objections made, although it is true that no plan, however wise and good in itself, will satisfy those whose loyalty to the Order is open to serious doubt."

The Committee then urges the establishment of a Covenant Fund for each separate District, to be managed and controlled by each respective District Grand Lodge, but finds it impossible to designate any certain institution to be founded, leaving it "to the silent operation of time," and concludes:

"Although a united fund would be much more desirable, yet if good counsels and good feelings prevail, the different District Grand Lodges might readily unite their funds for any given institution when the proper time for action shall arrive."

Under the instruction of the Constitution Grand Lodge the committee formulated a law which was read at the session of September 4th, but as various substitutes were offered, and it was found after a long and animated discussion

to be extremely difficult to come to a conclusion by general debate, all the propositions and documents referring to them were handed to a special commission consisting of the Grand Saar Brother Mosely Ezekiel, Julius Bien, H. Hildburghauser, M. Wash and B. Rothschild with the direction to report at the next session, September 7th.

At the appointed time the Special Committee submitted the result of its labors in the shape of law, which by an overwhelming vote of the Constitution Grand Lodge, only three voting in the negative, became a law of the Order.

The following message of the Constitution Grand Lodge was addressed to the District Grand Lodges and the subordinate lodges :

"The origin, rise and progress of the Order B'nē B'rīth is now matter of history. It has reached at the present time an extension, a strength and influence which its most sanguine adherents could not have anticipated. At every stage of its progress new sacrifices were demanded and new duties had to be fulfilled. Its ultimate aims and objects could in the beginning neither be forced upon it nor accomplished. Owing its existence to the necessity of forming a Union of the Israelites in America, it had to devote the first years of its life to the strengthening and perfecting of its organization and government, and to enlist members many of which were attracted by the material benefits held out to them. The noble and lofty aspirations of the Order were marked out by its founders, but had to lay dormant during this first period of its development. Yet it was at once attempted to lead the minds and hearts of the brethren by degrees to a better and nobler plane of activity, and to qualify them to participate with zeal and enthusiasm in the highest final purposes of the Order.

As time passed on a new morning dawned for the Order, light was shed upon the prevailing darkness and a presentiment of its future glory entered the hearts of our brethren. Our ranks increased in numbers, intelligence and influence. No longer a small and powerless association, but a closely serried phalanx inspired with confidence and enthusiasm for a great developing future. A new constitution was adopted, wherein our aims and aspirations are closely and distinctly set forth and proclaimed to the world; the Order stands pledged to carry them out.

Whatever projects have emanated from the Order were in keeping with the events of our people and our times. The religious tendency formed the groundwork and justification of its existence. Progressive in its character, it has opened a large and fruitful field for mental and moral culture. Not confined within narrow barriers, it embraces within its sphere of action all that will make men good, useful, great and honored, and will exalt our race and our country.

Years were devoted in fostering these sentiments and in implanting them firmly into the hearts of our brethren. Literary institutions were established, such as the Maimonides Library Association and others, whose efforts to diffuse enlightenment and knowledge have borne good fruits. And as the loftier aspirations of the Order have become generally known and comprehended, have permeated the whole life of the Brotherhood, with the enlarged intelligence and increased resources of our lodges a demand for the speedy realization of some higher objects has been urgently demanded which, it is evident, cannot and should not be delayed any longer.

Some of our honored brethren have during the past few years attempted to hasten on the time of action by proposing measures well intended and in the interest of the Order. Fully appreciating the good will the ability and energy of these brethren, the Constitution Grand Lodge was nevertheless obliged to reject such measures as impracticable and premature. The Order was not yet ripe for them. Institutions like men, are of slow growth and must not be taxed beyond their strength and the measure of their development.

Had such propositions been sanctioned and failed of success, it would have seriously interfered with any future enterprise, and possibly have inflicted an irreparable injury on the whole Order. It was far preferable patiently to bear loud reproaches, to continue the work of preparing and strengthening, confiding in the good sense of the brethren and to wait for the proper time to give force and life to our promises.

The favorable time has come! Men of powerful activity, great knowledge and high character have joined us in great numbers; the Order has spread in all directions, from the Atlantic to the Pacific; north, south, east and west our altars are erected to Benevolence, Brotherly Love and Harmony. Our lodges are in a flourishing condition. We are strong and conscious of our strength within our domain and we are respected by the outside world. Commensurate with our position should be our actions, and we must demonstrate that we are ready to fulfil the mission for which the Order was created, nurtured and has ripened. No particular object need now to be designated to receive the first attention, this will be left to the representatives of the Order. But every measure to elevate and ennoble our brethren, to disseminate and sustain the sublime and sacred teachings of Judaism amongst its confessors; every measure which shall encourage our people in their moral and intellectual development; institutions for the diffusion of science and for charitable purposes, all come with the province of our aim, and have a claim on our support to the full extent of our influence and power. To accomplish this purpose solemnly assumed by the Order in its entirety, the effective co-operation of all its parts is required: Grand Lodges, lodges and individual members must do their full duty.

The lodges must furnish the resources. Nothing under the sun can be done without the necessary means. The Constitution Grand Lodge and the District Grand Lodges are powerless without the unanimous cheerful support of the whole Order. No partial aid will be of avail, it is the work of the entire

Order that is involved. No local interest must be considered; no unjust distrust must dampen the fervor which should mark this occasion. No divided effort, where every nerve must be strained in unison.

Therefore the accompanying propositions are submitted to the lodges for their serious and calm consideration and speedy adoption. Their merit will recommend them; they are addressed to intelligent, reflecting men who know their obligations and have always been ready and willing to fulfil them. While the contributions asked for are but small, they will in time by accumulation, prove sufficient to realize our cherished expectations.

Until now the higher authorities have borne the responsibility of inaction; from this day forward it rests with you.

Brethren! Now is the time to do your full duty. Enter into this work in the true spirit. Provide the means for institutions which will redound to the honor and eternal glory of Israel."

The following law for the creation of District General Funds was enacted, to enable the districts to carry out more effectively the beneficial work of the Order:

"§ 1. Every District Grand Lodge shall have the power of passing a law for the creation of a General Fund of the District by levying a uniform contribution on all the members of the lodges under its jurisdiction provided that two-thirds of all the lodges in the District assent to the establishment of the fund.

§ 2. It shall be the duty of every District Grand Lodge at its regular meeting, which will take place in the month of November, 1856, to prepare and frame such law as may be deemed best.

§ 3. In the law to be passed by the District Grand Lodge, the principal objects to which the fund is to be applied shall be distinctly stated. Provision shall also be made for the safe and profitable investment and for a proper board of guardians of the fund.

§ 4. Whenever a proposition for the application of the fund is adopted by a District Grand Lodge, before such proposition is carried out, an invitation shall be extended to all the District Grand Lodges in the Order, soliciting their co-operation.

§ 5. If the different Grand Lodges agree upon the measure so proposed the mode of execution and government may be decided upon by a Convention, to be composed of all the District Grand Lodges and in which they shall be represented in proportion to the number of members under their respective jurisdiction.

District Grand Lodge No. 1, framed a law in conformity with these provisions and it was ratified by an overwhelming majority of its lodges.

It provides that "every member of a subordinate lodge

of this district shall pay, quarterly, twenty-five cents towards this fund, and this contribution shall for ever form part of the regular dues of the members.

The object of fund is stated: "The general fund of District No. 1 is estabiished for the purpose of founding an institution, in which the several lodges may secure an asylum for such brothers who, through continued sickness, old age, or accident, may become unable to earn the means for their support; for indigent widows of deceased brethren, as also for the founding of an Orphan Asylum."

It is left an open question, to be determined by circumstances and the requirements of the time, whether an asylum for orphans or for indigent and invalid brethren is first to be established. Proper safeguards are provided for the accumulation of the fund and its administration by the District Grand Lodge. The law was finally passed and went into effect on the 11th day of May, 1857.

At its meeting of November 30th, 1856, District Grand Lodge No. 2 passed a law: "That each member of a subordinate lodge be assessed one cent per week, or thirteen cents per quarter, to be collected with the regular dues, for the establishment of a fund, and that the same be appropriated for the erection of a Widow and Orphan Asylum of our Order," the fund to be collected and administered by the Grand Lodge. Further details were not entered into, as the vote of the lodges had to be first obtained.

But Bethel Lodge No. 4, alone accepted the proposition in its entirety. Two lodges agreed to raise the fund, but desired to retain the moneys collected in their own hands until they were wanted for the object contemplated, while the remaining lodges rejected the law altogether, which therefore failed to receive the necessary majority and remained inoperative.

It was not until the session of the Grand Lodge in July, 1863, that the subject was taken up again, when a committee consisting of Brothers Benjamin F. Peixotto, Jacob Cohen and A. Schwab, submitted an elaborately worked out law for the creation of an Orphan Asylum Fund for District No. 2

It fixes the contribution of the members at twenty-five cents per quarter, to be collected with and constituting part of the regular dues, provides for a proper administration by each lodge of the moneys so collected, under the supervision of the Grand Lodge, to whose judgment is left the decision of the sufficiency of the sum collected for its practical application. A two-third vote of the representatives of the lodges to the Grand Lodge is required for the final disposition of the fund. Then all the moneys collected shall be handed over to a Board of Trustees to be elected at the annual meeting of the Grand Lodge.

The Grand Lodge passed the law; the lodges unanimously ratified it, and it went into operation at once.

At an adjourned meeting of District Grand Lodge No. 3, held November 24th, 1856, a committee, composed of the Brothers L. Ellinger, A. Weichselbaum and B. Burgauer, presented a plan for the establishment of a Covenant Fund of the I. O. B. B. This fund to be formed by an equal assessment on every member of the District of one cent per week or thirteen cents per quarter; this assessment to be part of the regular dues, and to be paid to the Grand Lodge every three months.

Trustees, with proper guarantee, to invest and manage the fund, to be elected annually at the regular meeting in August.

Whenever the fund reaches the sum of two thousand dollars, an institution shall be established for the care of orphans of deceased brethren. If a larger amount is required to carry out this purpose the Grand Lodge is authorized, at a general meeting, to provide for the additional sum needed.

This proposition was unanimously adopted; but doubts having arisen in the minds of some of brethren, it was resolved in the meeting of February 12th, 1857, to inform the Constitution Grand Lodge of what had been done and to ask for further instructions.

A letter from the Secretary of the Constitution Grand Lodge, Bro. B. Rothschild, was received by the General Committee of the District Grand Lodge, giving the required in-

formation and urging the adoption of a practical law, pointing out the insufficiency of the provisions in the plan proposed. A special meeting was called for October 1st, 1857, when the action of November 25th, 1856, was reconsidered. A motion to substitute the law in force in District No. 1 was negatived, and finally another committee was appointed, consisting of Brothers S. Bacharach, B. Cohen and B. Waag to report a law at the next quarterly meeting, Nov. 8th, 1857.

In due time the committee presented to the Grand Lodge a law for a General Fund of the District.

It proposed to erect a home for old, sick and indigent brethren, and for widows of deceased brethren and their orphans, and to raise the necessary funds by a tax of one cent per week, as regular dues, on every member of the District. In its other details it follows closely the law of District No. 1.

The Grand Lodge adopted this law and resolved, if ratified by the required majority of the lodges, that it should go into effect May 1st, 1858.

The General Committee reported the result of the vote of the lodges in the regular meeting of the Grand Lodge, May 9th, 1858. The law had been rejected, all the lodges in the country voted in favor of it while, with equal unanimity, the lodges in the city of Philadelphia voted against it.

The subject was never revived and it is to be deplored that District No. 3 lost a great opportunity of which the other districts availed themselves later, with brilliant results, as will be shown in its proper place.

CHAPTER XX.

THE MOCK TRIAL AT BUZEO.

TRIAL by jury is in most countries a questionable method of determining innocence or guilt. In Roumania it is a monstrous farce. Jurymen, as a rule, are drawn from the most ignorant class or those whom bigotry and superstition have so blinded that to be of a different religious faith is to be half condemned before the trial is commenced. To be a Jew is to be guilty beyond question. Neither the eloquence of a Cicero or the direct interference of the State, withdrawing the charge, have the slightest influence. To be arraigned is to be condemned, and so it proved at Buzeo. It was to no purpose that the State's Attorney, after hearing the evidence, asked acquittal for Rabbi Brandeis, Goldschlager and the three journeymen tailors; they, with the real culprit Silberman, who acknowledged his real name to be Moses Samson, and who confessed himself to be alone guilty, were condemned by this immaculate jury without their leaving the box. The trial came off at Buzeo, a small town on the railway between Ploesti and Braila, on the 15th of April, 1872. In the hope to secure justice and at the same time to vindicate the character of the Jew, I had engaged for the defendants the best legal talent available, and despatched my secretary, Dr. Adolph Stern—who went at the peril of his life—to attend the trial. The Attorney-General was Pierre Borsu, a man of fine legal attainments, of liberal mind and who, while resolved to represent the Government and to vindicate the law to the full extent of his authority, was equally resolved to see that no injustice was perpetrated. Twelve ignorant peasants were in the jury-box. The case was opened by the Attorney-General, who in his plea asked the jury to put aside all prejudice and be governed alone by their conscience. The evidence utterly failed to show the slightest complicity on the part of Rabbi Brandeis and David

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Goldschlager and almost equally so of Preisman, David and Weismann. The culprit Silberman made an open confession, and here is what he said in his own words :

" At five o'clock I went in the choir, where kneeling down with a book in my hand, I waited till the end of the service. When all had left and I was alone I forced open the tronc (church-box) and took out the money. I then approached the altar and secured several small things of silver. Feeling cold, I covered myself with one of the vestments of the clergy, and laid down to sleep behind the door till morning. As soon as the Sacristan opened the door I escaped unnoticed. I then went to Weismann's house and took him along to a restaurant where we had something to eat. We had worked together on the same board and I was friendly to him. I gave him some of the money wrapped up in a rag, retaining the rest for myself. I told him that I had found it on the Boulevard where I had been walking. He had not the slightest idea where I had obtained it. No one induced me to commit this theft, and when first caught at Chilia I so declared to the Chief of Police, and later when before the Judge of Instruction I incriminated these men, two of whom, the Rabbi and Goldschlager, I had never seen, it was only after being unmercifully tortured by the Sergeant Hristea and upon the solemn promise of the interpreter Dropoulo, that if I would so confess I would be set free, that I made the accusation against them. They especially wished me to accuse Goldschlager, and when I protested that I even did not know the man by sight, Dropoulo promised me that when confronted with the accused he would indicate by a sign which was the man. I was born in Russia a Jew, but when a boy of fourteen was converted to the Orthodox Greek Church. I fled from Russia to escape service in the army. On my arrival in Ismail, about four months ago, I entered the same shop with Preisman and David. Here I fell in love with the daughter of Weisman, and as no one knew to the contrary I passed for a Jew and intended to marry her. Mr. Goldschlager I saw for the first time at the Police Station at Ismail, when we were confronted, and the Rabbi I never met before till I saw him here in the jail at Buzeo. My object in committing the theft was to obtain money in order to marry, and as my intended father-in-law, being a very poor man, having a wife and six children, would not consent to this unless I had means, I thought to accomplish the object in this way. In my flight from Ismail I threw away such of the articles I

had stolen which I could not carry. I alone am guilty, I repeat it, and the others are entirely innocent."

On Preisman being interrogated by the judge (a practice in the Roumanian as in the French Courts), and asked why he induced Silberman to steal, he answered :

" I never did. I had not the remotest idea of Silberman's committing such a sacrilege. It was only when subjected to the most horrible tortures by the police sergeant and Dropoulo, my hands being tied and my feet bound to a log and dropped down some six feet about twenty five or thirty times until I was half dead, and again having been most unmercifully beaten so that I was unable to stand, that I was forced to make a false statement. As soon, however, as I was confronted with the Government's Commissioner, and felt safe from my inhuman tormentors, I made a true avowal, in which I declared my complete innocence. The police sergeant had a double motive in torturing me ; he had owed me a debt, and I had sued him before the justice, but had been unable to recover my claim, and while he was inflicting his brutal treatment I heard him exclaim, ' there, Jew, this is the way I pay my debt.' "

Haim David, being interrogated by the judge, said :

" It was only under the most brutal torture and threats that I was made to confess knowledge of the theft of which I was wholly ignorant and innocent. The hair of my beard was plucked out with a dull knife, a loaded pistol was put into my mouth, and I was threatened with instant death unless I would make a false declaration. It was while lying prostrate and weeping on the third day that the thief Silberman was brought in, and seeing me in my wretched condition, took pity on me and told me where he had hidden the stolen objects. He did this to save me from further torture, and it was thus that I discovered the place to the judge. Notwithstanding I was thrown into the dungeon with the others. I again most solemnly declare that I am wholly innocent of having conceived, prompted or perpetrated the theft.

Israel Weismann, being interrogated, declared that he first met Silberman at Preisman's, where they worked together for eight days:

" Believing Silberman to be a good man and diligent workman, I promised him after a lapse of some time my daughter in marriage.

I have been known in Ismail for twenty years as a poor but honest man and I never would have consented to have given my child to Silberman had I not believed that he was worthy. I can neither read or write Roumanian, nor do I understand it, and therefore I did not know to what I subscribed when Dropoulo handed me a paper. One morning Silberman came to my house very early and asked me to go with him to the café and while we were taking tea he told me that that morning while walking on the Boulevard he had found a sum of money, a portion of which he gave me and said it should be the dowry of my daughter. 'I found it,' he said, 'on the Boulevard, I am now going to Chilia to get a certificate of birth and when I return we shall make the wedding.' I took the money home and put it under the mattress, as I had no other place, and when the police came to search I showed them at once where it was placed."

Rabbi Alter Brandeis, answering to the Judge, said :

"I never saw Silberman till two days ago in the prison here at Buzeo. I therefore never prompted him or incited him to commit the infamous sacrilege and I never urged Goldschlager to promise Silberman that if he would do this vile deed I would spread his fame over the surface of the earth as one who had glorified Judaism. It is over a year since I have been on speaking terms with Goldschlager, having been incensed against him because he had brought as president of the Gemeinde a new rabbi to Ismail. I do not know how the stolen objects were found in the *Retirada ;* this *Retirada* served for the whole house in which thirty families lived, besides there is a restaurant in the same house which is frequented daily by hundreds of strangers. The reason of my flight to Tulcea was to seek the protection of the Austrian Consul, as I am an Austrian subject. and my house during the riot had been attacked, plundered and destroyed, and myself and family had a narrow escape. This happened on the first day of the riot, and though my family fled to Tulcea I remained yet two weeks in Ismail. Then I sought protection from the Austrian Consul, who gave me a letter to the captain of the Austrian steamer Pest, where I remained for three days. I could not continue longer on board, as I could not partake of the food ; I therefore determined to join my family in Tulcea, but on my way I was seized and dragged to jail, where I was confined like a common felon."

David Goldschlager, being interrogated by the Judge, said :

"I never saw or heard of Silberman until we were confronted before the police judge. I am a respectable merchant, and never had to do with any such individual. I was confined to my house by reason of the loss of a dear child, and was observing the religious rites which my faith imposes at such mournful times, abstaining besides from all business. I knew nothing of the sacrilege or theft until after the occurrence, but in spite of my good character I was infamously maltreated and thrown into prison. With Rabbi Brandeis I have had no communion for a year, and I consider the crime of Silberman to be as heinous as any Christian can."

Louis Goldenberg, Abraham Friedman and Alexander Kahane, respectable merchants and residents of Ismail, testified to the high character of Goldschlager, and that he had not been out of the house during the time of mourning for his child.

The evidence for the prosecution utterly failed to establish the guilt of the accused. A masterly argument was presented in their behalf by the advocate, M. Schina and the Attorney-General, in an exhaustive and eloquent plea, in which he showed that political machinations had been at the bottom of the riot, asked the jury to acquit the five defendants and bring in a verdict alone against Silberman. Neither judge or jury paid the slightest attention to these eloquent pleas, and the jury brought in a wholesale verdict of guilty. Thereupon the judge condemned Jacob Silberman to five years penal servitude, and the other five to three years imprisonment. The finding of the jury and the condemnation of the judge were received with great shouts of triumph by a vast mob of peasants, who, armed with sticks, were prepared to visit summary punishment had the result been otherwise. Even as it was my secretary and the few friends of the accused who were present were grossly insulted and threatened, and escaped violence only through the interposition of the State's attorney and in beating a hasty retreat. The five unhappy Jews, heavily chained, were brought again to Bucharest and placed in jail there to await their removal to the government prison.

On learning the result of the trial I immediately obtained

an audience of the Prince, who affected to be greatly shocked thereat, and who promised to exercise his executive clemency as soon as the popular clamor had subsided, and subsequently, after repeated pleadings in their behalf, I obtained their pardon, Siberman alone suffering the penalty of his crime.

MAIMONIDES LIBRARY*

By Max Cohen.

RECENT discussion in regard to public libraries has brought forward prominently the question as to the degree in which these institutions serve the real interests for which they are created. This question is of especial interest for the members of District No. 1, I. O. B. B., who contribute to the support of the Maimonides Library. This library is the instrument utilized by the District for carrying out that provision of the fundamental law of the I. O. B. B., which seeks the intellectual advancement of the Order. It therefore becomes pertinent to consider how effectually that instrument accomplishes the purpose for which it is maintained.

Long before this discussion was publicly raised in the press, this matter was referred to in the annual reports of the Maimonides Library. Attention was called to the efforts made in this library to improve the character of the reading done, and year by year the marked and decided improvement that resulted was perceptible. The statistical tables annually appended to the reports indicate that the aim of those who conduct the library is not simply to swell the volume of books circulated. Nothing can be more deceptive than the totals of works given out. It is not of so much importance to know how many books have been distributed, as it is to discover what is the nature of the literature that is put in the hands of the readers.

* Report of the Librarian to D. G. L. No. 1. For tables referred to, see "Official Department"

It is, indeed, much to show for the money expended in maintaining the library, that from 40,000 to 50,000 volumes are annually placed in the homes of thousands of the members of the Order. It is, however, something very much more worthy of gratification that these volumes are mostly such as will bring enlightenment and culture in those homes; such as will fortify the intellectual and moral power of those who read them, rendering them more capable of coping with the grave problems of life, and to more fitly take their place among intelligent, thinking people as worthy representives of our race.

This has been the idea held in view in administering the affairs of the library, and the statistical tables have, in each successive issue of these reports, shown how fruitful have been the efforts in this direction, until now we can in Table VIII. point with justifiable pride to the fact that of our total circulation, only 68 1-2 per cent., was fiction. This is seven and a half per cent. less than last year, and sixteen and a half per cent. less than in 1883. The improvement is, however, still more remarkable in the English works circulated, of which only 53 1-4 per cent. was fiction, being a reduction of 10 per cent. of last year.

But, while we emphasize the reference to this reduction in the comparative circulation of fiction, and the corresponding increase in the distribution of books of a more solid character, it is not with any purpose of underrating the importance and value of reading *good* fiction. This has been kept constantly in view, and must be, as long as it is true that in every popular library the majority of readers are devoted almost exclusively to the reading of novels. It might even be argued with good effect, that the reading of such works of fiction as are enumerated in the first column of Table IX. has as great a tendency to promote true mental culture as the wearisome perusal of dry and prosy historical and scientific writings. However this may be, it cannot be denied that their pages contain much that is elevating in tone, inspiring in thought and instructive to mind and morals. That the readers are directed to such works instead of being

left to the continuous mental subjection of an inferior class of novels, is an achievement which may well cause a feeling of satisfaction to the members of the Order.

American Jewish History.

The attention and active co-operation of all members of the B'nē B'rīth is especially desired for this subject. The great success of the Anglo-Jewish Exhibition held during the past year in London, has attracted universal attention, and has already resulted in causing the initial steps being taken towards forming an organization for the collection of original material relating to the history of the Jews in England. Similar work on the history of the Jews in America could well and worthily be undertaken by the Maimonides Library. We would, therefore, earnestly urge every one to aid in this. What is needed is a complete collection of all printed matter relating to this subject; every report of every institution, every book or pamphlet written by a Jew or about the Jews. Then would come a most important feature of the collection, viz., Manuscripts. This would include transcripts from the minutes of every Jewish congregation, giving a full history of each from the time of its organization; copies of the inscriptions on gravestones of all Jews, bearing dates earlier than the present century; and finally, genealogical tables and histories of Jewish families settled in America prior to the present century. It would require too much space to set forth in full the value of and necessity for such a collection, but its merit must certainly commend itself to every one who knows anything of the activity now going on for the accumulation of just such materials in every sphere of historical research. It is hoped that every member of the Order throughout the country will deem it his duty to co-operate in this work, and send to the Maimonides Library whatever he can, no matter how insignificant the contribution may seem. Everything that is sent will be duly and gratefully acknowledged, and properly classified and catalogued. This collection is to be kept in a special department for reference in the Library.

Acquisitions.

The opportunity to secure a large portion of a library at very reasonable terms, enables us this year to make a very favorable showing in the accessions. We have added altogether 1831 volumes. This is about one thousand volumes more than were added during 1886. The coming year will, no doubt, find us in the possession of 30,000 volumes. This will place us among the larger libraries of the country, as the character of its works and of its circulation has already enrolled the Maimonides Library among the best in these respects.

Card Catalogue, etc

The Card Catalogue has now been completed so far as to include in three boxes all the English fiction, and in six boxes all works other than fiction, arranged by authors and titles, and to a very considerable extent, by subjects. This latter is being developed on a very broad basis on what is known as the "Dictionary Plan," and will no doubt very shortly be a perfect index to the whole contents of the Library.

The bindery has been in constant operation during the year. 985 volumes were bound, 837 repaired and 4,656 covered.

The names of 170 members were registered as new readers during the year. This makes a total of 5,095 registered readers.

Appended is a revised list of the periodicals kept on file in the Reading Room and ultimately bound and placed on the shelves of the library:

Allgemeine Zeitung des Judenthums,
American Hebrew,
American Israelite,
Atlantic Monthly,
Belletristisches Journal,
Century Magazine,
Civil Service Record,
Congressional Record,
Contemporary Review,
Deborah,
Deutsche Rundschau,
Fliegende Blätter,
Forum,
Gartenlaube,
Harper's Magazine,
Hebrew Journal,
Hebrew Standard,
Illustrirte Zeitung,

Im Familien Kreise,
Jewish Voice (St. Louis).
Jewish Messenger,
Johns Hopkins Univ. Circulars,
Library Journal,
Literary News,
Menorah,
Nation,
National Normal Exponent,
Nineteenth Century,
Nord und Süd,
North American Review,
Occident (Chicago),
Puck (English),
Sabbath Visitor,
Scribner's Magazine,
Ueber Land und Meer,
United States Consular Reports,
Patent Office Official Gazette,
Vom Fels zum Meer.

Finally, it is a pleasant duty to express gratitude to the numerous donors who have kindly and thoughtfully contributed books, pamphlets, reports and periodicals, and to convey the assurance that all future donations will be as thankfully welcomed.

Open Letters

PEN PHOTOGRAPHS OF THE LATE CONVENTION.

In glancing over the assembly of representatives and ex-presidents present at the 36th annual meeting of Grand Lodge No. 1, in this city, the first striking face which meets the eye is that of Brother M. Thalmessinger. He reminds you at once of one of those flourishing Burgomasters that one meets so often in Germany. His large person, broad shoulders, keen eye and satisfied countenance tell of the thriving bank-president, but if you wait awhile and listen to his speech you will soon see he has not neglected the works of the great masters, whether in poetry or prose, and that he has not forgotten either the old rabbis of the Talmud. He will quote you with equal facility from Goethe and Schiller, Victor Hugo or Longfellow. If he is not an eloquent he is ofttimes a most pathetic and always an interesting speaker, and his earnestness and great force often make up for argument.

Near him is a bright, brilliant eyed man, handsome of feature, courteous of manner, of pleasing address and of rapid delivery. This is Brother Julius J. Frank, an advocate who, though yet young

in years, has already won his spurs at the bar. He is correct in his grammar and logical in his argument and without effort rises often to eloquence. Close by is Brother Isaac Fromme still younger, of quick speech, inclined to wit and sarcasm, often sharp and cutting, rather too much so for a graceful orator, which he could easily be if he would cultivate more seriously his intellectual powers. He has a good head, intelligent features and a voice susceptible of a variety of expression which culture would render musical. He would do well to take a few lessons from Brother Adolph L. Sanger who sits over against the wall calm and meditative, and who is easily his superior, both in polish and culture, as well as in the seriousness and elevation of his character. Equally earnest, if not as accomplished, is Brother Joseph Fox, whose perfect candor, high purpose and sound judgment are evident in his always vigorous speech. Brother Fox does not seek to shine as an orator, but his method, his logic and his argument, added to a clear and agreeable voice, rarely fail to impress where mere flowers of rhetoric and attempts at "cheap wit" fall short of their purpose.

Not taller than Napoleon, and as spare as when that great monarch was yet but a first consul, is Bro. Judge Henry M. Goldfogle. His speech is direct, his words well-chosen, his manner courtly and the general impression produced favorable. Henry Duschnes has a refined presence, is gentle and amiable in debate, and, by his pleasing eloquence, wins where often the robust orator would fail. His selection as Chairman of the Committee on Intellectual Advancement gives promise that we shall have more of Minerva and less of Terpsichore during the coming year. Still taller and even more striking in person is Brother Moses Minzesheimer. He reminds us of one of the Spanish deputies, remarkable for the rapidity and curtness of their speech, which sweeps like a young avalanche and would overcome all opposition, and yet he differs from the Spaniard in being always in dead earnest and coming at once to the point. Joseph Sulzberger has not lost by his two years residence in Europe and his reappearance in the Grand Lodge is hailed with pleasure. He is the same graceful, persuasive and earnest man as of yore His person has become somewhat more rotund but his manner is as decisive as ever. He is quite in contrast with his Brother Sol who, though equally genial, "strikes always from the shoulder" and never speaks but when he has something to say, and to say with such good sense and judgment as admits of no trifling. On nearly all questions he takes the broad and enlightened view and being once convinced

fights for his cause with the valor of a Maccabee. In the centre of the hall sits Morris Goodhart, an orator always emphatic, yet eloquent and pathetic and employing ideas for the basis of his rhetorical flights which rarely fail to captivate if they do not always convince. In any assembly his earnest and impressive tones would at once command attention and his language gives evidence of culture. A graduate of old Yale, like his friend Harry W. Ascher of New Haven, who is sitting by his fellow townsman N. C. Myers, and at once attracts attention by his handsome and intelligent face and sparkling eyes, no less than by the musical cadence of his voice. Brother Myers, than whom no truer and better man sits in the convention, is earnestly engaged in conversation with his colleague. He is a representative from Horeb Lodge, No. 25, one of the very few lodges who possess a library of sterling literary value, and which has always been active in promoting the higher objects of the Order. Brother Myers is more a man of deeds than words and yet when he does speak the clearness and force of his argument carries conviction. Over on the other side of the hall is Brother Moses S. Hyman the newly elected president of the Home for Aged and Infirm at Yonkers. His well cut features, clear and expressive eye, firm and sincere manner, indicate at once the man of resolution and executive force. A better choice for this responsible and delicate position could not have been made, and we look to his administration for fresh proofs of the utility of this philanthropic institution. Brother Joseph E. Newburger, who has just gracefully put aside the robes of office is once more in the arena, A gladiator born, he looks like a brother of the great Spartacus, capable of wrestling physically, as we know he is mentally. A Jupiter Tonans, his stentorian notes crash upon the ear and fall like thunder upon his dazed auditors. Tall and manly in person, Brother Newburger possesses many of the qualities that go to make up the orator, and no doubt the experience he has gained will contribute to lead him to distinguish more clearly than ever the difference between an Æschines and a Demosthenes. One of the besetting sins of the public speakers of the age is demagogery; the sooner this is discarded the higher will be the rank of American oratory.

Clear as crystal, and scintillating as a star, are the expositions of counsellor David L. Walter as he rises to expound the law. He is the Daniel Webster of the assembly, though he resembles Henry Clay. Not that he is as profound as the one or as eloquent as the other, but that logic and law are his weapons and he uses them to the best advantage. Brother Walter has intellectual abilities susceptible of

high cultivation, and he should employ these gifts more frequently having the learning and discrimination necessary for their use. Brother Wm. A. Gans has the presence of a scholar, and literary tastes which lead him to noble aspirations, the realization of which would not be at all difficult if leisure from the harassing pursuit of the law did not interfere to prevent such indulgence. Yet ever and anon he gets the better of his jealous mistress and from his pen bright meteors flash across the horizon. If he was as eloquent as a speaker as he is accomplished as a writer, there would be no resisting his influence. He is a man of mark and will yet attain the highest rank among the luminaries of the Order.

Brother I. A. Englehart has the air and manner of a judge and the dignity and impressiveness of his speech convey at once the idea of a judicial mind. There is a sobriety and seriousness about him which rarely fails to impress, and he is listened to with attention and respect. Opposite him sits Ex-Judge Koch, his young face contrasting strongly with his prematurely silver locks. As a general rule he appears to be content to listen rather than "orate," but when aroused, which seems rare at present, the old lion shakes his mane and sends forth no uncertain sound. Brother Louis Wollstein looks for all the world like a member of the Vienna Press, wields a fluent and trenchant pen which a good delivery as a speaker makes still more potential.

These are some hurried sketches which our "camera" catches as it is turned upon the faces of the delegates. Perhaps if there was more "pose" and less "agitation" there would be clearer pictures; but, as it is, these must answer for the present.

THE SOUTH-EASTERN LODGES. SOME PERSONAL SKETCHES.

The twentieth Convention of the lodges of the South-Eastern States under the jurisdiction of the Grand Lodge No. 5, which assembled at Baltimore on Tuesday, the 14th ult, was composed of representative Israelites, men who have labored to elevate the name of Judaism, and at the same time to fulfil the obligations of patriotic Americans. During the past year a new spirit has taken possession of the members of this district owing largely to the efforts of the Hon. Simon Wolf of Washington, who has visited the principal cities

and inspired the generous and benevolent heart of Israelites in behalf of the new Orphans' Home now in course of construction in the beautiful city of Atlanta, in the great Empire State of the South. His earnest efforts have been seconded by such prominent men as State Senator, Brother Wm. Lovenstein of Richmond, Brother Sol Weil of Goldsboro Brothers E. A. Weil and Solomon of Savannah, Brothers Col. S. Weil, Joseph Hirsch of Atlanta, Nathaniel Levin of Charleston, Henry Adler of Washington, A. Goodman and S. S. Nyburg of Baltimore, and others whose names escape us at this writing. The outcome has been the foundation of the new Home and an enthusiasm in its behalf pervading nearly every community. The good work will be continued with renewed energy during the coming year under the administration of the new Board of Officers. It may be interesting to present a sketch of these new dignitaries elected on the second day of the Convention.

Brother A S. Reinach of Petersburg, chosen president, came to the United States in 1854, at the age of twelve, and settled in Petersburg where he remained until 1861, when at the breaking out of the civil war he entered the Southern Army. In 1864 he went to Oakland, California, where he resided until 1870, in which latter year he returned to Petersburg where he has since resided. Brother Reinach has been a member of the City Council of that city for ten years, and prominent in the work of the following societies: Masons, Odd Fellows, Royal Arcanium, the Legion and Knights of Honor, etc. Though engaged in mercantile pursuits, his benevolent disposition and public spirit has led him to take an active part in all matters relating to public and charitable objects.

Hon. Simon Weil of Atlanta, elected first vice-president, was born in the town of Steinfurth, in the Grand Duchy of Baden, of what is now called the German Empire, in the year 1824. Having received a common school education, he was, at the age of fourteen, apprenticed to learn the trade of rope-making, to serve for seven years. In accordance with a custom then prevailing in Germany, he entered the army at the age of twenty-one, and served one year in the 1st Dragoons.

In 1847 he embarked at Havre de Grace for this country, landing in New Orleans. After spending a few months in New Orleans and Pensacola he went to Alabama, in which State he resided about three years. In 1850 he came to Georgia, locating in Marietta; but finally went to Cherokee county where, in 1854, he read law under Senator Joseph E. Brown.

Col. Weil took an active part in the Presidential Conventions of 1856–'60, and also in the Gubernatorial Convention of 1859, which renominated Governor Brown. He was appointed for three years, during the war as solicitor for the Blue Ridge Circuit.

In 1865, Col. Weil removed to Atlanta and engaged in the practice of law. In 1869 he was elected Foreign Commissioner of Immigration, and for the first time in twenty years visited the place of his birth.

As a delegate from Fulton county to the Gubernatorial Convention of 1878, held in Atlanta, he nominated Hon. Alfred H. Colquitt for Governor, and was also a delegate to the Congressional Convention in 1884, which renominated Hon. N. J. Hammond for Congress, from the Fifth District. In 1886, in recognition of long and faithful service, the Democracy of Fulton county honored him by electing him to the Legislature by a decisive majority, as one of the representatives of the county. In person Col. Weil is tall and of heavy build, weighing about 165 pounds. He is now 63 years of age and is remarkably well preserved.

Brother Henry King, of Washington, has long been identified with communal affairs at the Capitol, and has always been an enthusiastic supporter of "Father Wolf," in all his philanthropic efforts. He will make an excellent vice president, and add fresh laurels to his fame as a Bēn B'rīth.

Brother A. Goodman, who has for the thirteenth time been elected Treasurer of the Grand Lodge, is a veteran whom all men delight to honor. Few Israelites are more beloved in Baltimore, where a long and devoted career has made him prominent among her best citizens.

Brother S. S. Nyburg, again re-elected Secretary of the District, is one of those few men every way qualified to discharge the important and responsible duties of the office. Though past his fortieth year, Brother Nyburg still looks like a young man of twenty-five, and his energy and intelligence fully carry out this impression. Brother Nyburg, though engaged in commercial pursuits, is a man of intellectual abilities, of most pleasing address and polished manners. Such a brother is a jewel in any organization.

Nathaniel Levin of Charleston, the "old man eloquent," of South Carolina, is still full of youthful vigor and enthusiasm. Two brilliant men are the brothers John J. and C. Henry Cohen, and the same may be said of T. Moultrie Mordecai, whose noble exertions in behalf of the Earthquake sufferers will not soon be forgotten. A modest, but

earnest and true man, highly esteemed in his community, is Brother Solomon Weil of Goldsboro. As equally faithful and devoted must be mentioned ex-president Henry Morris who in retiring, takes with him the best wishes of the whole district. Brothers E. A. Weil and J. M. Solomons of Savannah, by their untiring efforts, added $10,000 to the Orphan Fund. They would be men of note in any convention for their earnestness and sound sense, and were especially prominent in this.

We cannot close these personal sketches without referring to Hon. Wm. Lovenstein of Richmond. Bro. Lovenstein was born in Enrico county, Virginia, in 1840, and is now 48 years of age. He was a pupil of the late Dr. Lillienthal, and received, besides an excellent education. In 1869 he was elected to the Legislature of Virginia, and served five terms in the Assembly. Hs is now filling his second term as State Senator, is chairman of the Committee on Public Instruction, and the oldest member of the Judiciary Committee. Brother Lovenstein is one of the brightest Masons in Virginia, and one of the great magnates of the Royal Arcanum. He joined the Order B'nē B'rīth, in 1865, and has served in all the high offices of the Grand Lodge, and is at present a member of the Executive Committee, one of the highest positions in the Order. Eloquent, earnest and faithful, Brother Lovenstein justly enjoys a distinguished place in the esteem of his fellow citizens, as well as of his brethren in the several fraternities with which he is connected.

"LET THE GALLED JADE WINCE."

The editorial in the *Israelite* of the 19th ult., disclaiming in answer to my accusation, that the *Israelite* is an enemy of the Order B'nē B'rīth, bears upon its face its own insincerity, nay, it confirms my assertion and proves, conclusively, that that delectable sheet is a persistent and insidious foe, and should be forbidden entrance into the household of every true Ben B'rith. How else can one retain their self-respect, how reconcile professions of fidelity with the constant, low, and disgraceful abuse of that journal and its principal correspondent from California, of the executive heads of the Order? In the issue we refer to is a vile attack upon Brother ex-president Marcus Levy (son-in-law of the Rev. Dr. A. J. Messing), and scurrilous remarks upon the leading men of the Grand Lodge of District No. 4.

The private acts of members in that convention are set forth in a very ludicrous light, and obloquy is thrown upon the character of the entire brotherhood of the Pacific. But this is not all. The editor openly declares that he is "fighting the corrupt ring in the Constitution Grand Lodge, who are using the Order for the advancement of their own ends." To whom does he refer? The Executive Committee of the Constitution Grand Lodge is composed of the following gentlemen: Julius Bien, president; M. Thalmessinger, secretary; Isidor Bush, treasurer; Josiah Cohen, Joseph Bien, William Lovenstein, Edward Rubovits, Joseph Hirsh and Daniel Wolff. These gentlemen are men of incorruptible character, of spotless integrity, of loftiest patriotism. Men who have given the larger and better part of their lives to the exalted principles of the Order and the advancement of Judaism. There is not a man living who can point to a single act of their lives, and especially their services in behalf of the Order, which has not been singularly unselfish and nobly disinterested. To asperse or permit others to malign and traduce such true champions of Israel and humanity, is to be guilty of the blackest treachery and the most contemptible prostitution It is to convict the miscreant, or miscreants, who thus persistently, before the world, utter such calumnies, of not only their enmity to the Order, but of their malicious and malignant conspiracy and defamation of every high and holy instinct and principle of honor.

"He who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my *good name*,
Robs me of that, which not enriches him,
And makes me poor indeed."

CINCINNATUS.

Chicago, February 21, 1888.

A TRIP THROUGH THE SOUTH.

On the 18th day of January, the corner stone of the Hebrew Orphan Home of District Grand Lodge No. 5, I. O. B. B. was laid in Atlanta. The flattering partiality of my colleagues on the Board of Control had assigned to me the pleasant and honorable duty of pronouncing the oration. My sole object was not to captivate by word painting, but to clearly define the aims and objects of the Order and I believe so far I was successful. The enclosed excerpts

will I trust find room in your valued journal. You have already stated that the Governor of Georgia assisted. It was a memorable affair and reflects the highest credit on the local committee, and adds lustre upon one and all. The dedication has been fixed for April, 1889, and I sincerely hope that you and your thousands of readers will be in Atlanta to witness this important event. All will be welcome and their stay made pleasant. From Atlanta I went to New Orleans where I found the brotherhood alive to the demands of the hour. Every courtesy and kindness was shown to me and to the genial and kind Salomon Marx I am indebted for many pleasant hours and visits to the "Touro Home and Hospital," and to the "Orphan Home." Both institutions are admirably managed and reflect great credit on the generous donors and patrons.

The Orphan Home is a model insitution, worthy to rank with the best in the world. It is as far as I could see perfect. The comfort, health, physical, moral and mental training of the children are beyond compare. The able teacher (and his worthy wife), Mr. Heyman, deserve great praise; they are not only human but humane, twin attributes and necessities in a benevolent institution. I feel proud that our co-religionists in the South are keeping pace with the demands of the hour, and that they supplement their daily acts of charity and humanity by supporting these more permanent homes for the needy and afflicted.

From New Orleans I went to Galveston, Texas, having been invited to come and speak there.

Words fail me to speak in adequate appreciation of all I received at the hands of the good people of the "Gulf City." One and all vied to do me honor and to give me pleasure, and my stay will ever remain in my memory as one of the brighest.

The talented and energetic Leo N. Levi, Esq., was the heart and soul of my stay, and if the Order and Judaism has received new life in the south and south-west it is mainly due to him

Galveston is a beautiful city, and will no doubt soon be the leading city of Texas, as Texas will no doubt be *the* State of great wealth, prosperity and happiness. My lectures were well attended, and, I am led to believe, made a favorable and I trust a lasting impression. I spoke on "Egypt" and the "Aims and Objects of the Order."

Owing to circumstances beyond control, I was prevented from going to San Antonio, where they expected me. I regret this exceedingly, "but postponed is not concluded," and I promise

myself the pleasure of seeing the good people of San Antonio at no distant day.

What little I have done in this journey of 1,800 miles had for its primal object the creating of a sentiment among our people, to make inquiry into the workings and achievements of the Order, and to educate by example and sacrifice others to do better than I can possibly do. Yours truly,

Washington, D. C., February 19th, 1888. S. WOLF.

To the Editor of the MENORAH:

In your last (February) edition, a certain "Old Timer" indulges in the pleasure of mentioning my name, under the caption, "Young Leaders of District No 1." Some readers of this article who know me, certainly smile at the idea; others may call it an absurdity to classify a brother of nearly three score and ten, who withdrew fifteen years ago from all active Grand Lodge work, as a "*young leader.*" But I would assuredly have felt proud of that great compliment had not "Old Timer," either from ignorance of the real facts or some other cause, seen fit to introduce me to the public as "among the great sticklers for the German," who held out to the last against what he thought was an innovation, by permitting the use of the English language in the Grand Lodge." Now the facts are quite the reverse. Whilst I, as a German by birth, and the representative of a German speaking lodge (Washington) generally, but by no means invariably, availed myself in the Grand Lodge of the language more familiar to me, I always advocated the permission, if not the adoption, of the English language for the Grand Lodge proceedings, claiming that that body, as a representative assembly of Americans, composed of English as well as German speaking lodges, had no right to exclude the vernacular of this country from its deliberations. More than twenty-five years ago the Grand Lodge appointed a committee to revise its by-laws, one of the first articles of which contained the provision, that the "business of the Grand Lodge shall be transacted in the German language." I was appointed to said committee, of which, if I recollect aright, also Brothers Wash, Drs. Friedlein and and E. Gutman, were members. I proposed, at once, to strike out that clause, but the proposition was defeated.

Evidently "Old Timer's" knowledge, or recollection, certainly his statement of the facts, is incorrect.

Fraternally yours,

JOS. B. FALK.

New York, February 20, 1888.

Affairs of the Order

Twentieth Convention D. G. Lodge No. 5, I.O.B.B.—The twentieth (first biennial) session of District Grand Lodge No 5, assembled in Baltimore, in the beautiful Concert Hall of the Concordia, on Tuesday, Feb. 14th, and remained in session two days. There were present 19 representatives from the seven Baltimore city lodges and 50 representatives from the various lodges in the Southern States, embraced within the jurisdiction of the district. Among the cities represented were Washington, Georgetown, Alexandria, Richmond, Petersburg, Harrisonburg, Tarborough, Norfolk, Wilmington, Goldsboro, Charleston, Atlanta, Augusta, Savannah, Macon, Thomasville, Danville, Columbus, Cumberland, Charlottsville and Baltimore. The officers present were Brothers Henry Morris of Tarborough, N. C., president; A. S. Reinach of Petersburg, Va., first vice-president; Col. S. Weil of Atlanta, Ga., second vice-president; and Brothers S. S. Nyburg, and A. Goodman of Baltimore, secretary and treasurer.

The session was opened according to the ritual, when the past presidents were initiated into the Grand Lodge degree. The doors were then opened to the public. On the platform were Brothers Hons. Benjamin F. Peixotto, S. Wolf, Nathaniel Levin, William Lovenstein, Dr. S. B. Wolfe, J. M. Solomon, and other distinguished past grand officers. Rev. Brother Dr. Benjamin Szold, was also a visitor to the convention. The reports of the president, secretary, treasurer, and the standing committees, were read and referred. Brother S. Wolf of Washington, chairman of the trustees of the Orphan Asylum Fund, reported that the corner stone of the Orphan Home was laid in Atlanta, on January 18th, and that thus far the sum of $50,000 had been subscribed towards its erection. A further sum of $10,000 would be necessary to furnish and equip the building, which would be completed by April of next year. Brother Wolf made an eloquent plea in behalf of this philanthropic object, and proposed that Ladies' Auxiliary Societies should be formed in every city and town in the district for the purpose of securing the required amount. The proposition was adopted. The trustees of the Widow and Orphan Endowment Fund reported that they had invested the funds in their hands, aggregating $98,000, in United States bonds.

The report of the able and efficient secretary, Brother S. S. Nyburg, showed that 1837 membrs were at present on the roll, divided as follows: Maryland, with eight lodges, 535 members; District of Columbia, with three lodges, 210 members; Virginia, with nine lodges, 359 members; North Carolina, with four lodges, 113 members; South Carolina, with one lodge, 82 members; Georgia with nine lodges, 530 members. Total 1837.

The new endowment law, which went into effect April 1st, 1886, and which consolidated the funds into one general Endowment Fund, has been fraught with happy results. The law works admirably and meets with general approval. $8,000 in endowments had been paid

to widows during the past two years. During the proceedings, on motion of Brother S. Wolf, a telegram was sent, with greetings, from the Grand Lodge to Brother Julius Bien, President of the Order, now sojourning at Thomasville, Ga., and a response from the distinguished brother wishing "God speed" to the convention, was later received. At the second day's session, the following Grand Lodge officers were elected: President, A. S. Reinach of Petersburg, Va.; first vice-president, Hon. S Weil of Atlanta; second vice president, Henry King of Washington; secretary, Col. S. S. Nyburg of Baltimore; treasurer, A. Goodman of Baltimore; sergeant-at-arms, T. Moultrie Mordecai of Charleston; Commissioners of Endowment, M. I. Ash, chairman; J. Hecht, S. Rice, S. Preiss, John J. Cohen, H. Strauss, M Furchgott, H. Whitlock, S. Salabes, J. Dannenberg, and Henry Morris. A committee consisting of S. S. Nyburg, chairman; Jacob Herman, L. Schneeberger, M. Lampheimer, M. Daniel, Sol Greensfelder, and S. Wolf, were appointed to secure a State Charter for the Grand Lodge.

It was resolved that the next convention should be held at Savannah, Ga., and that the third Tuesday in April, 1889, should be fixed for the dedication and opening of the Orphans' Home at Atlanta At the request of the Hon. Wm. Lovenstein, member of the Executive Committee of the Order, Brother Benjamin F. Peixotto, Past Grand Saar, installed the newly elected officers and addressed the Convention. At each day's session there was a considerable attendance of the Jewish public, especially of ladies, whose presence added sparkling interest to the proceedings.

A grand banquet was given to the Grand Lodge and visiting brethren on Tuesday evening. We make the following extract of this brilliant festival from our contemporary, the *Jewish Exponent.*

"An emblazoned shield contained the greeting: 'Twentieth Convention. Our Endowment Fund Secured. Our Orphans' Home in the process of erection. D. G. L. No. 5 points with pride to its past, and marches forward on its glorious mission.' About 100 guests sat down to a most sumptuous Kosher feast, prepared by Mrs. Weinberg. The *menu* cards were novel and handsome, and highly prized by the recipients. Each contained a photograph of the Orphans' Home as completed. Mr. S. L. Auerbach was the toast master, Mr. A Goodman delivered an address of welcome to the delegates. Toasts were answered as follows: 'Our Order; Brotherly love and harmony have borne good fruit, and proved a blessing to humanity.' Responded to by Senator Wm. Lovenstein, of Richmond. He spoke of the necessity of the Order assisting our brethren in Jerusalem. Then, too, he would have the endowment feature of the Order made a minor consideration. To attract young men who cared not for the pecuniary benefits, he would admit all those for a nominal sum, in order to forward the real interests of the Order. 'District Grand Lodge No. 5,' responded to by Col. Samuel Weil, of Atlanta; 'The City of Baltimore,' responded to by Gen. Ferdinand Latrobe, Mayor of Baltimore, who was received with great enthusiasm. 'If Moses had been born on the banks of the Chesapeake he never would have forbidden the eating of our oysters, diamond-back terrapin and canvas-back duck.' 'The Orphans' Home,' responded to by Hon. Simon Wolf, in a speech that showed his wonderful power as orator to its best advantage. He said that the Order is

to make men kin to each other, to reconcile them in their difference, to create a reciprocal love, and to make Jews a recognized factor of civilization. This toast is not a chestnut of his; it is only Wolf's hobby. He had started the fund in 1877, and it was now $50,000. To those who have said that the Jew can only be great in persecution, he could prove that the Jew is great in that he forgets not his kin and kind. He made a strong appeal for the fund, and over $125 was collected immediately. "Our Country," was responded to by Mr. Max Cohen; "Our Sister Orders," by Mr. Ed. Goldman, who said: "The Order has a higher aim and object than endowment, in perpetuating the lesson laid down by a Jones and inculcated by a Julius Bien." "The Press" was answered by Hon. Benjamin F. Peixotto, in a masterly oration. He had founded the newspaper, *Posta Romana*, in Roumania, and its influence had been felt in the assemblage which passed the treaty of Berlin in the interest of humanity. Roumania was granted freedom from the Porte provided she would grant civil and political liberty to all her subjects. She had not kept her bond and would suffer for it in the war now impending. The press could become a most pernicious and destructive factor in our civilization if those in charge of public journals do not appreciate the responsibility resting on them. Happily its influence was, as a general rule, in favor of the cause of justice and humanity. He paid a compliment to the devotion of Secretary S. S. Nyburg Finally, he reviewed the brilliant career of Hon. Simon Wolf, and the great services he has rendered his people. At the conclusion of his remarks, Mr, Peixotto was loudly cheered as the exponent of civil and religious liberty. Dr S B. Wolfe, of New York, made some humorous remarks to the various delegations. Mr. Mordecai, of Charleston, spoke for the absent brethren. C. Henry Cohen toasted the ladies, and Elias Rosenbaum closed the speech-making.

On Wednesday evening a grand ball was given at the Concordia Opera House at which most of the visiting delegates attended. The hospitality extended by our Baltimore brethren has never been surpassed, rarely equalled, by those of any city in the country.

Biennial Convention of District Grand Lodge No. 3.—The representatives of 38 lodges, located within the States of Pennsylvania, New Jersey and West Virginia, assembled at Covenant Hall, Philadelphia, on Sunday, the 28th ult. President S. W. Goodman called the convention to order at 10.30 o'clock. After verification of the credentials the president submitted his report, from which it appears that a deficiency in the endowment fund existed of $3,162.14.

He strongly recommended the enactment of a law making the contributions of members to the Endowment Fund proportionate to their ages, and presented a graded scale of assessments. ranging from $1.25 to $2.00 per month, as the best means of meeting the difficulty.

From the General Committee's Report we learn that during the past year there were 137 initiations, 55 withdrawals, 187 suspensions, 88 deaths, and that the membership in 1887 consisted of 2,745 against 2,843 the year previous, showing a net loss of 160 members.

The endowment law was the principal subject of discussion during the session, and finally the following scale was adopted: Age 21 to 30, $1.35 monthly assessment; age 31 to 40, $1.65

monthly assessment ; age 41 to 50, $2.15 monthly assessment ; age over 50, $2.50 monthly assessment.

The proposition to raise the capital tax to eighty cents annually, an increase of twenty cents over the former tax, was then considered and adopted. The increase was made in order to provide a fund with which officers of the Grand Lodge could visit every lodge in the District, arouse in them activity and energy, and keep alive the interest in the Order.

The election of officers was then proceeded with. Jacob Miller, Simon Strauss and Oscar Wiener, were appointed to conduct the election, which resulted as follows :

President, David Klein ; First Vice-President, Franklin Marks ; Second Vice President, M. S. Meyerhoff ; Secretary, Alfred T. Jones ; Treasurer, M. C. Hirsch ; Sergeant-at-Arms, Israel Schnurman ; Messenger, M. Reidlinger ; Delegate to Hall Association, M. S. Meyerhoff ; General Committee, Jacob Singer, Josiah Cohen, Albert Rosenstein and S. W. Goodman : Endowment Fund Commissioners, for six years, M. C. Hirsch, Simon Jacoby, H. M. Ulman, and for four years, Mayer Stern ; District Court of Appeals, A. Eichholz, Jos. Statfield, Mayer A. Levy, David Ostheim and Charles Sessler. We shall give extracts from the reports of the president and secretary in a later number.

The newly appointed committee on Intellectual Advancement, of D. G. L., No. 1, held its first meeting last Tuesday evening. Chairman Henry Duschnes presiding. The committee organized by electing Louis Wollstein, vice-chairman, and Paul Sternberg, secretary. The different sub-committees were appointed as follows : On Library, Wm. A. Gans, chairman, Henry S. Herman, J. Sulzberger, Morris Goodhart, F. Schloss, James Wiener, W. Unger, L. Wollstein, E. Menline. On Lectures and Entertainments, Louis Wollstein, chairman, Joseph Fox, M. Goodhart, A. L. Sanger, S. M. Roeder, A. Emanuel, Paul Sternberg. On Finance, F. Schloss, chairman, Paul Sternberg, Wm. Unger. Special Committee on American-Jewish History, M. Goodhart, chairman, J. Wiener, S. M. Roeder, A. L. Sanger, Sol. Hoffheimer. On Down-town Branch, Paul Sternberg, chairman, F. Schloss, S. Sulzberger. The meeting was honored by the presence of Morris Adler, the president of the district, and the views expressed evinced an earnest desire on the part of the members of the committee to enter upon their duties, with the knowledge of the full responsibility of what is expected of them, and their determination to carry out the objects for which the committee was created.

Bro. Jacob F. Bamberger, formerly president of D. G. L. No. 2, but for the past twenty years a resident of New York, celebrated his silver wedding by a magnificent dinner at Delmonico's during the

past month. Over 600 invitations were issued and nearly 300 guests participated. Rev. Mr. Rubin in the absence of Dr. Gottheil pronounced the silver wedding ceremony, captivating all hearts by his touching eloquence. Bro. Bamberger was the recipient of so many testimonials that it would take a page or two to name them and their donors, the most important and costly were those presented by his fellow trustees of the Temple Emanu-El and the Hebrew Orphan Asylum, a deserved tribute to one of the most energetic and enthusiastic workers in communal matters. Subsequently Bro. Bamberger gave a sumptuous dinner to the 500 orphans of the asylum. A large delegation came from Louisville to do honor to their former townsman, among others were Bros. S. Ullman, Samuel Henle, Levi Bloom and Charles Bamberger, accompanied in most instances by their wives. May our respected brother live to celebrate his golden wedding and may we all be on hand to rejoice with him and his most amiable spouse.

Zion Lodge No. 2 gave a literary and social entertainment on Thursday evening, the 16th ult. Among the speakers of the evening were the President of the District, Bro. M. Adler; the second Vice-President, Myer Hellman; the Grand Secretary, S. Hamburger; Bro. Morris Goodhart, Bro. Ad. Wollstein, and others. Last but not least was Dr. H. Gersoni, who, with a vim peculiar to himself, took the part of his countrymen, our Russian and Polish brethren, to whom some of the previous speakers had referred in terms that displeased him. He displayed an eloquence which surprised the assembly, and his arguments were so convincing that even those whose utterances he criticised, applauded him most heartily, and shook hands with him when he came down from the platform. Such entertainments are conducive to the fostering of fraternal sentiments and to a mutual recognition and appreciation of the brethren.

Eldad Lodge, I. O. B. B., of Brooklyn, held a public installation of officers on Sunday, the 19th ult.—Bro. Ex-Judge Joseph Koch, P G. N. A., officiating. Rev. Bro. Wm. Sparger was installed as President of the Lodge, and delivered an eloquent address, which we will print hereafter. Bro. Morris Adler, President of the District, pronounced an able discourse. Bro Benjamin F. Peixotto was then introduced as the orator of the day, and entertained his auditors—the larger part of whom were ladies—for upwards of an hour. Bro. Mildenberger offered resolutions of thanks to Bro. Peixotto, whom he called the Cadmus of the day, and strongly urged every Israelite to become subscribers to the MENORAH. A sumptuous repast closed the happy occasion.

Joachim Lodge No. 181, *of Columbus, Miss.*—Bro. S. Schwab writes us that Joachim Lodge is making good progress, and has

initiated quite a number of new members. It has a good and efficient board of officers, consisting of Simon Loeb, President; Max Nathan, Vice-President; L. Fleishman, Treasurer; S. Schwab, Recording and Financial Secretary; W. Frost, Warden, and J. Hirshman, Monitor.

The lodge numbers several Israelites who have been prominent in public and charitable work, and the prospect for increase of membership is most promising.

The Cincinnati Lodges, as we learn from a correspondent, like those of Louisville, are still buried in Rip Van Winkle slumbers. No sign of returning animation is visible, the waters of Lethe seem to have completely engulphed the once bright and radiant spirits which of yore sparkled so brilliantly in Bethel and Jerusalem, in Mount Carmel and Osterman, in Spinoza and Standard. The trumpet of Gabriel will alone waken the slumberers Sound it, O ye warriors, and bring again to life and activity the sleepers.

Bro. Thalmessinger, Secretary of the Executive Committee, has had the ritual of the Order translated into French, and a copy sent to Egypt to be used by a second lodge in the land of the Pharoahs soon to be installed, and to work in that language in Cairo. Maimonides of that city works in German.

On his retirement from the position of President of the Board of Governors of the Yonkers Home of the I. O. B. B., our veteran, Bro. Dr. S. Waterman, was presented by his colleagues with a splendid gold watch. The Ladies' Auxiliary Society of the Home gave a delightful Purim entertainment to visitors on the 26th ult.

Bro. Morris Adler, the new President of District No. 1, has signalled his first month of administration by the formation of a new lodge, which will soon be installed near Astoria.

A very enjoyable entertainment was given by Edward Everett Lodge, No. 97, I. O. B. B., at its meeting hall, corner Fifty-fifth street and Third avenue last Wednesday, in celebration of Washington's birthday.

Editor's Sanctum

On Saturday evening, the 18th ult., there passed away a man who in other years was distinguished for his great love and zeal for the Order of B'nē B'rīth. Of frank and cordial nature, Bro. Gerson N. Herrman bore his heart upon his sleeve, and in all the conflicts of the Order was a champion for the right, and valiantly fought the battles of the oppressed and struggling. Born in Bavaria in 1829, he came to New York an orphan boy, having lost his parents when a child, and through the sheer force of an unconquerable will and indomitable perserverance laid the foundation of his fame and fortune. At the outbreak of the late civil war he was chosen quartermaster of the 11th New York State Volunteers, and was distinguished for his true patriotism and devotion to the country of his adoption. With the close of the war he entered the political arena, and in 1868 was elected as the Tammany candidate for City Supervisor, and later he was twice chosen as one of the Coroners of the city. In 1883 he was appointed by Mayor Edson as Justice of the Police Court to fill a vacancy. In all his public positions Judge Herrman was recognized for his fidelity, his uprightness and genial character. Early uniting with the Order B'nē B'rīth, he was foremost in promoting the philanthropic and enlightened objects of the great fraternity. Filling every prominent, position he was especially distinguished as President of District Grand Lodge No. 1, and as Deputy Grand Saar served with great enthusiasm under the administration of the writer of these lines. Some time in the future when grief for his untimely end has calmed the poignancy of these sorrowful hours, it will be our pleasure and pride to recount incidents and deeds which made the life of our friend especially dear to us and an example and incentive for others.

Brother Herrman was also connected with several other benevolent orders and was particularly active in communal work, being at the time of his death a member of the Temple Beth-El.

In all the relations of life, whether as husband, father, friend and citizen Gerson N. Herrman was one of nature's noblemen. He scorned trickery and believed in the straight road to right and justice. Devoted to Judaism he was proud of being a Jew and never shirked responsibilities which his peculiar faith imposed upon him. Liberal and enlightened he was tolerant and just, and by all who knew him, he was beloved and esteemed. His sudden death has

to do God's bidding, and see in the statute the song that God has warmed and nerved Israel in the travail of ages. To-day we need the inspiration of religion, and we should build upon the rock, not the sand."

The Central Committee of the *Alliance Israelite Universelle* has published the memorial it has handed on the subject of the protection to be offeredto Morocco Jews, to Mr. Flourens, the French Minister for Foreign Affairs. This document is in part a reproduction of the memorial submitted by the Alliance in 1880, to the plenipotentiaries who then met at Madrid. The statement of the disabilities and humiliations under which the Jews in Morocco labor, and the list of murders of individual Jews has been brought up to date. The Alliance asks that protection should not be altogether abolished, and that the impending conference should adopt measures favorable to the progress of civilization, the laws and customs should be abolished which oppress the non-Mohammedans, and institutions should be created which would ensure the execution of the edicts of the Sultan in their favor. Tribunals should also be established by which justice would be guaranteed to non-Mohammedans, whose testimony is not now admitted in Moorish courts. Apropos of the *Alliance*, we trust that from every section of the United States contributions will be forwarded in aid of its great work. All such contributions may be addressed to L. S. Wolff, Treasurer of the New York branch, 30 Nassau Street, New York. Mr. Wolff is a member of the firm of Kuhn, Loeb & Co.

Washington's Birthday was celebrated at the Hebrew Sheltering Guardian Society by a large and distinguished gathering of Israelites, who were graciously entertained and shown through the building by Mrs. Judge Joachimsen and her brilliant corps of assistants. Mr and Mrs. Fauerbach, superintendent and matron, were the recipients of warm encomiums for the admirable manner in which the 500 children under their control are kept. The Institution is the only Jewish one where children of the tender age of two years are received; the average age of inmates is about seven. The boys wore a happy and contented look, and fully answered to the eulogiums passed upon the Home by such eminent authorities as Hon. John Jay and Eldridge T. Gerry, President of the Society for the Prevention of Cruelty to Children. We were gratified to meet

the Hon. Philip J. Joachimsen and his talented son in law, Morris Goodhart, Esq., who, with their coadjutors, are still untiring in their efforts in behalf of this philanthropic institution. The Jewish community of the whole country should contribute generously towards the support of this charity.

The young men who founded the Purim Association, more than twenty years ago, and whose locks have now turned to gray, have preserved if, not the enthusiasm of those early days, at least the sentiment and love for doing good deeds, even while making merry. Each winter they have given their famous ball, and as a result, $5,000 to $10,000 have been bestowed upon some worthy charity or institution for promoting education. Last year their benefaction fell to the Hebrew Technical Institute and the proceeds of their ball on the 28th ult., were bestowed upon the Home for Aged and Infirm Hebrews, located on 106th street and Ninth avenue.

It would be interesting to see, in print, a history of this association, which since it was first called into life, has given probably upwards of $100,000 to benevolent objects, and this while having no regular organization or charter, no club-room for gambling, and none of the pernicious elements which so often mark more pretentious societies.

One of the noblest and most enlightened of philanthropists has passed away in the death, on the 24th ult., at the ripe age of ninety, of William W. Corcoran. He was a man, "take him for all in all, we shall not look upon his like again." At least, rarely do such characters adorn the annals of a people. He had "a tear for pity, and a hand open as day for melting charity." No sufferer ever appealed to him in vain, and his private benefactions, of daily, if not hourly bestowal, outnumbered his munificent endowments to art and charity.

In all his long years he made no distinction on account of faith or race, and to Jew as well as Gentile he gave alike. The Louise Home for destitute and widowed women, and the Corcoran Gallery of Art, will remain as living monuments—better than brass or marble—to perpetuate the memory of one of the most gallant of men; of a philanthropist that outrivalled even his illustrious friends Peabody and Montefiore, and of a citizen whose devotion to the public welfare made him the esteemed companion of all our Presidents except

Washington and the elder Adams, and of the most eminent statesmen and diplomats who have visited or sojourned at the capital during the century. May his example find many imitators.

We commend the perusal of the report of Bro. Max Cohen, Librarian of the Maimonides Library, which we give on another page. Bro. Cohen is the beau-ideal of a librarian. Chock full of literature himself, he is, notwithstanding, a discriminating critic and a good judge of popular tastes, and, at the same time, has a comprehensive grasp of the needs and necessities of a library specially adapted to Israelites. His suggestion for the collection of documents which hereafter may serve as the basis for a history of the Jews of the United States is timely, and we are gratified to note that the Grand Lodge at its recent annual session so far approved of the proposition as to appoint a special committee, with so able a man as Bro. Morris Goodhart as Chairman, to promote the object.

The Washington correspondent of the New York press in letter on "Art at the Capital," writes under date of Feb. 5 :

"Chief Justice Waite has no pictures of consequence, but he has just had finished this week a remarkably good portrait of himself by George Peixotto, a young American artist of high reputation. It represents the Justice just as most people see him on the bench, seated in his arm-chair, and with his black judicial gown carelessly thrown back enough to lighten the picture with a glimpse of linen. In figure and feature it is strikingly natural and life-like, and critics regard the coloring and flesh painting as wonderfully good. Mr. Corcoran had asked to have it shown for a few weeks in his gallery, and visitors will have an opportunity to see it there. Another picture by Peixotto, a picture of Mrs. Patton, which was painted in Paris, is in her residence here, and deserves a very high place among the few genuinely artistic works in Washington.

We give another chapter of Prof. Gottheil's translation of Dr. Karpeles' "History of Jewish Literature," which has all the charms of an original work in its interpretation, while remaining faithful to the conceptions and critical analysis of the author.

We would remind our readers that each of these chapters may be read independent of their predecessors, and that each taken or read separately will not fail to prove suggestive and instructive. It is nevertheless desirable that those who have the leisure, and

especially those readers who desire to cultivate a true knowledge of the literature of the Hebrews, should read the whole work, the first chapter of which was given in our June number.

Brother Henry Greenebaum of Chicago favored us with a visit on a flying trip to the Metropolis during the past week. In other years Bro. G. was called like the illustrious Douglas of Illinois the "Little Giant" of the West, and was pre-eminently distinguished as a leader in all public and benevolent work. Bro. Greenebaum is still in the enjoyment of vigorous health and has yet like Mars "an eye to threaten and command" and though for a time withdrawn from prominent activity has recently again taken hold of the oar, and is pulling lustily the good boat of the Order, of splendid executive ability, wielding a trenchant pen and of commanding eloquence. Bro. Greenebaum is yet destined to important and high trusts both in the Order and the community.

Bro. Joseph Abraham hastens to disclaim in the last issue of the *Israelite* as being the author of a communication dated Chicago and signed "Cincinnatus" which appeared in the February Menorah, The denial is proper, as Bro. Abraham was entirely innocent of the lucubration. In other years Bro. Abraham was a valiant "fighter" and ever ready, perhaps sometimes too ready, to break a lance with all opponents, open or secret of the Order, but "age with crawling steps" has necessarily broken the once fiery spirit of our friend, and while he is yet ready to defend the "good cause" he must, like some other veterans of whom we wot, leave to younger champions the aggressive, "the spirit is willing, but the flesh is weak."

Daily there comes to our knowledge incidents which transpire at Castle Garden where, in addition to his regular duties, which he knows so well and efficiently to discharge, the humanity and benevolence of Mr. B. L. Jaworower, the agent of the United Hebrew Charities, is conspicuously displayed. Now it is a poor woman, friendless and alone seeking a relative; now it is a child, thrown helpless upon our shores; now it is some forlorn creature seeking employment, for all of whom he has a kind word, good counsel and assistance. The presence of such a man at this great debarkation bureau is precious for the pitiless emigré, and an honor to the Society which he represents.

The Lecture Hall of Temple Israel, Harlem, was filled to its utmost capacity on the 21st ult., on the occasion of a discourse by Rev. Dr. K. Kohler. In a masterly manner he portrayed "The Three Epochs of Religion," presenting the priest, the prophet, and the preacher, as types of the periods in which each had had his own peculiar and powerful role. In his portraiture of the latter character, Dr. Kohler rose to high eloquence after administering to the superficial, sophistical and theatrical pulpiteers of the day, a castigation which, for keen cutting and just criticism, has rarely or ever been excelled. Such lectures are precious boons, and we hope to hear more of them.

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We have been compelled, owing to the increasing demand upon our pages to delay publication of several excellent articles by esteemed contributors, notably two by Messrs. Leo N. Levi and M. L. Hyneman, which, however, we hope to publish in our next number. We have pleasure also in announcing for the April Menorah a paper from the pen of Rev. Dr. Szold, and another chapter on the Ghetto Novel by Hon. Isidor Bush.

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Our contemporaries, the *Jewish Exponent* and the *Jewish Tidings*, have issued Purim editions which betoken both patriotism and enterprise. We are happy to learn that the former excellent periodical is steadily gaining ground in meeting with substantial financial success. As a Purim memento, it presents to each of its subscribers a beautiful picture of Queen Esther from the admirable painting of G. Bierman.

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Dr. Pereira Mendes has been doing good work the past winter through his Ritual classes and those on Jewish and English literature. In addition, his lectures on the Literature of the Jews have been the precious contributions of a gifted scholar, and it has been our pleasure to lay some of these admirable discourses before our readers. Those who read his first paper on the "Lifting of the Veil" will welcome the second which appears in the present number.

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We print the first of a series of papers on the Jews of India, which have been expressly written for the Menorah by the Rev. Arthur Kingsley Glover, whose archæological researches have made

him an authority appreciated by men of learning in both hemispheres.

The subject of his present contribution is novel and will prove of absorbing interest.

In the article on the "Origin of the Christian Sabbath," which appeared in our last issue, "typo" took the unwarranted liberty of interpolating in the closing paragraph the word SATURDAY for Sunday. The paragraph should have read :

"Haste ye, therefore, all ye, who acknowledge 'the divinity of Christ and of his being the Messiah,' to observe and keep holy SUNDAY as the Sabbath."

LITERARY NOTES.

"Qabbalah (or קבלה), the philosophical writings of Solomon Ben Yehudah Ibn Gebirol or Avicebron and their connection with Hebrew Kabbala and Sepher haz-Zohar, with remarks upon the origin, antiquity and content of the latter, also 'An Ancient Lodge of Initiates,' translated from the Zohar ; and an abstract of an essay upon the Chinese Qabbalah, contained in the book, the Yih King ; a translation of part of the mystic theology of Dionysius, the Areopagite ; and an account of the construction of the ancient Akkadim and Chaldean Universe, etc. Accompanied by diagrams and illustrations," is the title of a work by Isaac Myer, LL.B., member of the Numismatic and Antiquarian Society of Philadelphia, and of other Numismatic, Archæological and Historical Societies, which is about to appear.

To every person who desires to intelligently understand the origin and hidden meanings in the Old and New Testaments, and the contents of archaic Asiatic metaphysics and philosophy; the study of the Qabbalah, especially its speculative branch, as it has come to us through the Israelites, is of great value and importance. A scientific exposition of the Qabbalah and its origin has not ever been published in America, and many of the learned do not even know the name, if so, do not have any intelligible idea of this system of philosopy; nor of its extent and importance in the history of human thought, religion and cosmogony. With the exception of two books published in England, one by Dr. Christian D. Ginsburg in 1875, and another recently, by S. Liddel MacGregor Mathers, more especially upon the Kabbala Denudata of Baron Knorr Von Rosenroth, and a few incomplete and erroneous articles in the encyclopedias or periodicals, not anything upon the subject exists in the English language. Even the spelling is not settled, for we have it as :

Cabala, Caballa, Cabbalah, Kabbala, Kabala, Kabbalah, Gaballa, Qabalah, etc. I have adopted Qabbalah as the nearest and most correct rendering of the pronunciation of the Hebrew word.

The author says: "In Dr. Ginsburg's short writing are many errors, his theories are based on those of Dr. Hirsch Graetz, and are destructive. Many mistakes are in Mr. Mather's book, and his introduction is largely based on the vagaries and absurd and mistaken ideas as to this philosophy, to be found in the unscientific expositions of it by l'Abbe Alphonse Louis Constant, writing under the *nom de plume* of Eliphas Levi Zahed. It also contains some very curious renderings into English or Hebrew words, and the translation being frequently of phrases and metaphors, not understood or correctly explained, is difficult for any one, not a thorough Qabbalist, to understand. The same author has in Walford's Antiquarian (May, 1887), an article showing the ignorance of the learned world of the contents of the Qabbalah. Avicebron was a Qabbalist and the first philosopher of the middle ages. The Scholastics used his *Fons vitæ*, to formulate much of their philosophy. He was also one the greatest poets of his time. Having for many years given attention to the Qabbalistic philosophy, I have thought that at this time, when a great wave of occult thought is permeating humanity; a book upon the antiquity and content of this theosophy and philosophy, and subjects pertaining to it might interest the learned investigator of philosophy, and the origins of the universe and religion; and if this humble effort should meet with a favorable reception from a generous learned public, I shall follow it up with others upon the same theme. The present work, more particularly, supports the antiquity of the Qabbalah and the Zohar, and the importance of them to all thoughtful students of religion, philosophy, mythology, theosophy, occult science, ancient cosmogony, etc." The work will contain many diagrams and engravings, and is to be published by subscription, at $4.50, a finer edition at $7.00. All orders should be addressed to the author, Isaac Myer, LL. B., 206 South Sixth Street, Philadelphia.

The Hebrews of America, the title of Mr. Isaac Markens' book, is now in the press and will be issued about the first of April. Consisting of historical, biographical and personal sketches of American Hebrews who have been prominent or distinguished in the various walks of life, this volume will prove a valuable contribution and will no doubt have a very large circulation.

A Common Ground for Field and Ingersoll is the title of a *brochure* from the pen of Lewis N. Dembitz, Esq., of the Louisville bar. This essay is written with great ability and will certainly make its mark. Mr. Dembitz stands at the head of his profession in this country and is besides one of our ablest Talmudists and scholars.

OFFICIAL DEPARTMENT.

District Grand Lodge No. 1, I. O. B. B.

The thirty-sixth annual meeting of the W. District Grand Lodge took place at the upper hall, 908 Third Avenue, New York, on Sunday, January 29th, 1888, President Joseph E. Newburger in the chair, and the following officers and members of the General Committee present :

Brother Morris Adler, First Vice President.
" Myer Hellman, Second Vice President
" Solomon Sulzberger, Treasurer.
" S. Hamburger, Secretary
" Isaac Hamburger, Chairman Committee on Finance.
" David L Walter, Chairman Com. on Con. and Laws.
" George Heyman, Chairman Com. on W. & O Reserve Fund.
" Moritz Leipziger, Chairman Com. on General Fund.
" William A. Gans, Chairman Committee on Intellectual Advancement.
" Bernard Metzger, Chairman of District Court.
" Dr. S. Waterman, Chairman on the " Home."
" Valentine Koon, Messenger.

Brother Leopold Hartman, the Sergeant-at-Arms, was absent ; the President appointed Bro. S. L. Rosnosky, 288, Sergeant-at-arms *pro tem.*

Initiation of Ex-Presidents.

The following Ex-Presidents of their respective lodges, were duly initiated as members of this Worthy District Grand Lodge :

1. Lazarus Blaut,
2. Otto Newstadt,
13. Nathan Kempner,
15. Cecil Frankel,
25. Harry W Ascher,
28. Moses B. Schmidt,
38. Adolph J. Cohn,
118 Joseph A. Schiff,
121. William Cobe,
137. Louis Munk,
153. S. H. Mildenberg,
187. Louis Goodhart,
199. J. L. Radin,
200. Joseph Johnson,
206. Jacob Ahrens,
244. Charles Wolf,
260. Elias Wolf,
270. Dr. E. Hochheimer,
312. Nathan Kempner,
326. S. D. Markstein,
327. M. Sternberg,

The list of representatives was read by the secretary and all were present except Bros. Martin Beir 53, (excused his absence), M. Grünstein 66, J. S. Friedman and Isaac Lipman 140, J. Goldman 164.

Bros. Max Sinsheimer 85 and Mark Marks 246 were detained by the train and appeared in the afternoon session.

REPRESENTATIVES, 1888.

New York	Lodge No.	1, N. Sonneberg, M. Gross.
Zion	"	2, S. Sulzberger, Isaac Fromme, A. B. Rothschild.
Saron	"	3, M. N. Heckscher, D. Lipman.
Hebron	"	5, Jacob Asiel, Henry Weil, N. Goodman.
Lebanon	"	9, M. Minzesheimer, S. D. Sewards, Simon Oberfelder.
B'er Sheba	"	11, S. Latz, M. Leipziger.
Ararat	"	13, Nathan Kempner, Solomon Wohl.
Jordan	"	15, S. H. Seligman, Bernhard Striem.
Shiloh	"	17, Th. Sonnenfeld, A. Pareira
Palestine	"	18, Henry M. Blaskopf.
Washington	"	19, M. Thalmessinger, J. Hamburger, L. Wollstein.
Horeb	"	25, Nathan C. Myers, Harry W. Asher.
Jegar Sahadutha	"	27, Isaac Rosnosky, Raphael Rosnosky.
Hillel	"	28, Morris Adler, Herman Newman.
Canaan	"	29, B. A. Angerman, Julius Cohen.
Rehoboth	"	38, D Steiner, Ignatz Koeser, Jacob Lehman.
Arnon Centennial	"	39, L. Beckhardt, M. Ballin, Solomon Loebl.
Isaiah	"	49, George Heyman, Joseph Fox, Joseph Koch.
Zerubabel	"	53, Martin Beir, Felix Wolff.
Mordecai	"	57, G. Manasse S. Baronowitz.
Samuel	"	63, G. Merzbach, D. Koehler.
Moses	"	66, Henry Gersoni, M. Grünstein.
Montefiore	"	70, Daniel Shire.
Maccabee	"	71, S. M. Roeder, Wm. Bennett.
Henry Jones	"	79, Benno Horwitz.
Jeremiah	"	85, Max Sinsheimer.
Abraham	"	89, Moses Klein.
Jacob	"	91, S. Bronner.
Abarbanel	"	92, R. Ettinger.
Nehemiah	"	94, Julius Jacobs.
Judah Touro,	"	95, Solomon Canter.

Independence	Lodge No.	96, Abraham Anhalt.
Edward Everett	"	97, J. E. Newburger, J. Harburger, H. Duschnes.
Aaron	"	112, Benj. Joseph.
Eliezer	"	115, Marcus Sharps.
Gamaliel	"	116, N. Dosenheim.
Joel	"	118, Joseph A. Schiff
Amos	"	121, J. Cohen, Wm. Cobe.
Zephania	"	131, J. Block.
Haggai	"	132, Newman Pincus.
Atlantic	"	137, Ludwig Kisch, Joachim Arnstein.
Gideon	"	140, J. S. Friedman, Isaac Lipman.
Eldad	"	153, S. H. Mildenberg.
Manhattan	"	156, Wm. A. Gans, Samuel B. Hamburger, Charles Brand, I. A. Englehart.
Asariah	"	164, J. Goldman, Leopold Leve.
Chananiah	"	165, Kerman Bohm, Philip Lederer.
Mishael	"	166, Elias Sobel.
Sulamith	"	167, Kalman Fried, Isaac Butkowsky.
Akiba	"	173, Max Meyer.
Israel	"	176 Michael E. Goodhart, Paul Steinberg.
Boston	"	186, J Levengston.
Pinchas	"	187, L. Goodhart.
Kishon	"	193, Herman Wolf, Feist Mannheimer.
Empire State	"	199, J. L. Radin.
Melchizedek	"	200, Jos. Johnson.
Zebulon	"	206, Jacob Ahrens.
Metropolitan	"	213, Bernhard Metzger, H. M. Goldfogle.
Medad	"	216, Leopold Fleishman.
Leo Merzbacher	"	244, A. Luft.
Canada	"	246, M. Marks.
Fortuna	"	250, A. Croner.
B'nai Simon	"	260, Elias Wolf.
Mount Sinai	"	270, J. J. Frank, D. L. Walter, B. F. Ezekiel, Herman Frank. H. P. Binswanger. Wm H. Stiner.
Mosenthal	"	288, S. L. Rosnosky.
Mohawk Valley	"	291, D. Strauss.
Cosmopolitan	"	303, Charles Sabath.
Washington Irving	"	312, Myer Hellman, Sol. Kohn.
Adullam	"	326, Simon D. Markstein.
Montreal	"	327, M. Sternberg

Brother Ex-Grand Saar Benjamin F. Peixotto was present and was introduced by the President; the Brother was officially received and addressed the Grand Lodge briefly; his remarks were applauded.

The reports of President Bro. JOSEPH E. NEWBURGER, of the General Committee, and of the Governors of the Yonkers Home (as they appeared in the February MENORAH), were read and referred to the appropriate committees.

The report of the Committee on Intellectual Advancement (Bro. William A. Gans, chairman) was read, as follows :

BRETHREN :

The Committee on Intellectual Advancement met for organization in February, and elected Brother Solomon Hoffheimer, as Vice-Chairman, and Brother Henry Duschnes as Secretary. Brother William A. Gans was appointed chairman of the Library Committee.

The Chairman would respectfully recommend the discontinuance of the "Down Town Branch." The report of the Librarian will show the advisability of the adoption of this course.

Your Chairman would respectfully call your attention to the able report of the Librarian. The work of the Library, it will be seen, was eminently satisfactory during the past year.

The question of adequate space for the placing of books and properly carrying on the business of the library, is one which will soon have to be considered by your honorable body, and I would respectfully urge that your attention be given to the same.

I deem it my duty to call your attention to the MENORAH, the official organ of the Order. The excellence of this periodical, the concise manner in which matters of interest pertaining to the Order are presented, its publication of the History of the Order, written by Brother Julius Bien, President of the Order; and its general excellence in all departments of literature pertaining to Judaism, and its impartial treatment of all contributions to the latter department, brings the MENORAH pre-eminently within the sphere of the higher aims of the Order, and its support within the province of the Committee on Intellectual Advancement. Its increased

circulation will enable us to more fully present the true aims and purposes of the Order, and the good work it has accomplished and is still to accomplish, to the community at large, and thus make our work better understood, and in so doing the result must redound to our lasting benefit.

I would recommend the same assessment as last year.

Fraternally submitted,

WILLIAM A. GANS,
Chairman.

New York, January 29, 1888.

[*For report of Librarian, see previous pages of this issue. For statistics, see end of abstract.*]

Abstract of Official Proceedings.

All decisions rendered by the General Committee during the year were approved.

The following Officers and General Committee and Governors of Home were unanimously elected: Bro. Morris Adler, 28, Brooklyn, E. D., President; Bro. Myer Hellman, 312, First Vice-President; Bro. Wm. A. Gans, 156, Second Vice-President; Bro. Solomon Sulzberger, 2, Treasurer; Bro. S. Hamburger, 9, Secretary; Bro. S. L. Rosnosky, 288, Sergeant-at-Arms; Bro. Valentine Koon, 1, Messenger; Bro. Isaac Hamburger, 19, Chairman Committee on Finance; Bro. David L. Walter, 270, Chairman Committee on Constitution and Laws; Bro. George Heyman, 49, Chairman Committee on Widows' and Orphans' Reserve Fund; Bro. Moritz Leipziger, [illegible], Chairman General Fund and Charitable Objects; Bro. Henry Duschnes, 97, Chairman Intellectual Advancement; Bro. Bernard Metzger, 213, Chairman District Court.

Governors of the Home.—*For two years to fill vacancies*:—Bros. Ex-Pres. Julius A. Levy, 38; M. S. Hyman, 156.

For three years.—Bros. Moses Minzesheimer, 9; David Steiner, 38; Moses Klein, 89; Louis Clark, Jr. 92; Leopold Stern, 156; Henry M. Goldfogle, 213; Julius H. Stitch, 303. All re-elected except Bro. Goldfogle, who was newly elected.

The following Standing Committees were appointed by the President and approved by the W. District Grand Lodge :

Committee on Finance.—H. P. Binswanger, 270; S. H. Seligman, 15; Isaac Fromme, 2; Jacob Lehman, 38.

Committee on Constitution and Laws —I. Albert Englehart, 156; Louis Beckhart, 39.

Committee on Widows' and Orphans' Reserve Fund.—Henry M. Blaskopf, 18; Simon Oberfelder, 9; Benjamin F. Ezekiel, 270; Herman Newman, 28.

Committee on General Fund and Charitable Objects.—Elias Sobel, 166; Nathan C. Meyers, 25; Israel Cohen, 121, Nathan Goodman, 5; Leopold Leve, 164; Abraham Anhalt, 96.

Committee on Intellectual Advancement—New York.—Louis Wollstein, 19; Ex-Pres. Jos. Sulzberger, 2; Ex-Pres. Abr. Emanuel, 19; Ex-Pres. Morris Goodhart, 25; Ex-Pres. Joseph Fox, 49; Ex-Pres. S. M. Roeder, 71; Ex-Pres. Henry S. Herrman, 97; Ex-Pres. A. L. Sanger, 156; Ex-Pres. S; Hoff heimer, 206; Wm. Unger, 9; Jacob Wiener, 39. E. Menline, 49; Ferdinand Schloss, 165; Paul Sternberg, 176.

Outside of New York.—Harry W. Ascher, 25; Louis Levy, 85; Leopold Hartman, 132; Nathan Kempner, 13; S. Bronner, 91; Isaac Lipman, 140; J. L. Radin, 199; M. Wall, 70; Ex-Pres. E. S. Gouldston, 121; J. Heilbron, 186

District Court.—Herman Frank, 270; S. D. Sewards, 9; Sol. Kohn, 312; M. Gross, 1; S. H. Mildenberg, 153; Charles Brand, 156.

Credential Committee.—H. Wolf, 193, Chairman; David Kohler, 63; Alb. Luft, 244.

Home.—The W. District Grand Lodge duly acknowledged the beneficial work done by the Board of Governors and Medical Staff, also the Ladies Auxiliary Society during the year, and unanimously tendered them the thanks of the District.

The "Home" has now 52 inmates, 32 males and 20 females; eleven new inmates were admitted during the year, three died and two withdrew, their children being willing to take care of them.

The Per Capita Tax remains at $1.50 per member; this amount is not sufficient to cover the expenditures of the Home; the Grand Lodge being aware of this fact, has adopted a new law, creating an "Auxiliary Society of Members of the Order" to contribute voluntarily such sums of money as the Society, when formed, will agree to.

It is hoped, that our better situated members will cheerfully contribute to this Society, in order to avoid an increase of the tax for the maintenance of the "Home."

The officers of the Home are : Bro. Moses S. Hyman, President; Bro. Moses Minzesheimer, Vice-President; Bro. Raphael Ettinger, Treasurer; Dr. S. Waterman, Medical Director; S. Hamburger, Secretary.

MAIMONIDES LIBRARY.—The library continues to attract the interest of our members ; during the year nearly 42,000 volumes have changed hands, and were used by 5,095 registered readers. 1,831 new volumes were added ; 1,077 by purchase, the balance by donation

There are now 29,545 volumes in the library.

The Down Town Branch, situated at 14 Avenue B, is not as well patronized as it should be ; the attention of the members residing in the lower portion of the city is again called to the better use of the branch.

The *per capita* tax at 40 cents per member remains unchanged.

The MENORAH, as the official organ of the Order, and the support of the "Institutions at Jerusalem," recommended by the M. W. Executive Committee of the Order, received the hearty endorsement of the W. District Grand Lodge, and both were recommended to favorable notice. Every member of the Order is urged to give these objects their support.

The "mileage tax" for the last Grand Lodge session is four and one half ($4\frac{1}{2}$) cents *per capita*.

The *per capita* tax of all branches of the District remains unchanged as follows :

Dues to W. District Grand Lodge, 56 cents per annum, payable quarterly.

Dues to Maimonides Library, 40 cents per annum, payable quarterly.

Dues to General Fund, $1.50 per annum, payable quarterly.

Endowment Tax, $18 per annum, payable $1.50 monthly, on or before the 14th of each month.

The charge of 25 cents for Traveling Cards was re-enacted.

General Standing of the District.—The increase in the membership was not as satisfactory as was promised by the lodges. The current of suspensions was stemmed, and it requires only a little effort to increase the numbers. To this particular effort attention is directedt

The number of membership is 8.170.

The capital of lodges is $218,728.16. Increase, $3,552.32.

The Widows' and Orphans' Reserve Fund, all safely invested, amounts to $310,867.48. Increase during the year, $48,897.89.

Total amount paid by the District during the year for benefits, donations, burial expenses, "Home," and endowments was $178,869.81.

Amendments to the Laws of the District.—A number of amendments to the laws were adopted during the session.

A synopsis of the most important enacted are here given :

1. The lodges must meet at least twice a month.

2. The term of office, commencing January 1st, 1889, will be six months only.

3. Lodges of the District can not be incorporated as lodges of the I. O. B. B. If they are, they have to surrender such charter, and may incorporate as a society.

4. The age of members need not be stated hereafter in the Annual Report.

5. The marriage of a member *ipso facto* cancels any declaration which he made while unmarried, etc.

6. In the laws of the Home the Board of Governors were empowered to accept inmates temporarily on a probationary time.

7. The burial expenses of a male inmate of the "Home" must be paid by the beneficiaries of the endowment of said inmate.

8. The creation of an "Auxiliary Society of Members of the Order" for the benefit of the "Home."

Special attention is called to the fact that the worthy president, Bro. Morris Adler, will be at the office of the Grand Lodge every Monday from 3 to 6 o'clock P. M. to attend to matters of the Order, where he can be consulted by the members who desire to see him on such matters.

Lodges are requested to inform the Grand Lodge of any change of meeting day or meeting room as soon as possible.

STATISTICS MAIMONIDES LIBRARY.

Table I.—Book Account.

Volumes in Library December 31, 1886	27,714
Acquisitions during 1887	1,831
Volumes in Library December 31, 1887	29,545

Table II.—Acquisitions by Purchase. 1887.

	English.	German.	Total.
Fiction	345	470	815
Belles Lettres	41	2	43
Juvenile	61		61
Biography	38		38
History and Travels	49	1	50
Science	51		51
Poetry and Drama	14	1	15
Reference	4		4
Total	603	474	1,077

Table III.—Donors to the Maimonides Library, 1887.

	Volumes.	Pamphlets.
Adler, Dr. Cyrus, Johns Hopkins University, Balt. Md.,	1	
"American Hebrew," New York City,	3	
American Society for the Prevention of Cruelty to Animals, N. Y. City,		1
Betton, Frank H., Topeka, Kansas,	2	
Bowdoin College, Brunswick, Me,		2
Bowen, Clarence Winthrop, N. Y. City,		2
Buzelle, George B., Brooklyn, N. Y.		1
Cardoza, Dr. J. L., N. Y. City,	1	
Cohen, Bro. Max, N. Y. City,	1	
Cooper Union, N. Y. City,		1
Cornell University, Ithaca N. Y.		5
Depew, Hon. Chauncey M., N. Y. City,		3
Durgin, Dr. Samuel H., Boston, Mass,		1
Funk, Bro. S. N. Y. City,	1	
Gans, A. M., N. Y. City,	6	
Gans, Bro. William A., N. Y. City	11	
Getzler, Solomon, N YCity,	1	
Hamburger, Miss N. M. N. Y. City,	3	
Hebrew Education Society, Phila. Pa.,		1
Holbrook, Prof. R. Heber, Lebanon, O.,		8
Hotchkiss, Hon. Samuel M., Hartford, Conn.,	4	
Iowa State Board of Health, Des Moines, Iowa,		6
Johns Hopkins University, Baltimore, Md.,		9
Kansas State Historical Society, Topeka, Kansas,		1
Kelsey, Hon. Henry C. Trenton, N. J.,	2	
Kochtitzky, Hon. Oscar, Jefferson City, Mo.,	1	
Levy, Lehman, N. Y. City,	1	
Lewis, Dr. A. H. Plainfeld, N. J,	5	

LIBRARIES.

	Volumes.	Pamphlets.
Baltimore, Md., Enoch Pratt Free Library,	1	1
Barrow-in-Furness, England, Free Public Library,		1
Birmingham, England, Free Libraries,		1
Boston, Mass., Public Library,		1
Brookline, Mass., Public Library,		2
Brooklyn, N. Y., Library,		3
Cardiff, Wales, Free Library, Museum, and Science and Art Schools,		2
Chicago, Ill., Public Library,		1
Concord, Mass., Free Public Library,		1
Dayton, O., Public Library,	1	
Detroit, Mich., Public Library,		2
Douglas, Isle of Man, Free Public Library,		1
Glasgow, Scotland, Mitchell Library		1
Hartford, Conn., Library Association,		34
Indianapolis, Ind., Public Library,		1
Lawrence, Mass., Free Public Library,		1
Leeds, England, Free Public Library		1
Leicester, Mass., Public Library,	1	
Lowell, Mass., City Library,		1
" Middlesex Mechanics' Association,		1
Lynn, Mass., Public Library,		1
Malden, Mass., Public Library,		1
Manchester, England, Public Free Libraries,		1
Manchester, N. H., City Library		1
Natick, Mass., Morse Institute,		1
New Bedford, Mass., Free Public Library,		1
New Haven, Conn., Free Public Library,	1	
Newport, R. I., Redwood Library and Athenæum,		1
Newton, Mass., Free Library,		1
New York City, Apprentices' Library,		4
" Astor Library,		1
" Mercantile Library,		1
New York State Library, Albany, N. Y.,	1	1
Norwich, England, Free Library,		1
Peabody, Mass., Institute,		1
Philadelphia, Pa, Library Company,		2
Plymouth, England, Free Public Library,		1
St. Helens, England, Free Public Library,		1
St. Louis, Mo., Public Library,		1
San Francisco, Cal., Odd Fellows' Library Association		1
Somerville, Mass., Public Library,		1
Springfield, Mass, City Library,		2
Swansea, Wales, Public Library,		1
Taunton, Mass., Public Library,		1
Toronto, Canada, Public Library.		2
Twickenham, England, Free Public Library,		1
Wandsworth, England, Free Public Library,		1
Waterbury, Conn., Silas Bronson Library,		1
Worcester, Mass., Free Public Library,		1
Lichtenstein, Bro. A., N. Y. City,		106
Lord, Hon John S., Springfield, Ill,	1	
McDonogh School, McDonogh, Md.,		2
Massachusetts Railroad Commissioners,	1	

	Volumes.	Pamphlets.
Maverick National Bank, Boston, Mass.,	1	
Ministero d'Agricultura, Industriale Commercio, Rome, Italy.	13	
Morrison. J. T., Wooster, O.,		1
Mount Sinai Hospital, N. Y. City,		1
Natural History Society, Montreal, Canada.		3
New York City, Board of Education,	4	1
" General Society of Mechanics & Tradesmen,		1
" Infant Asylum.		2
" Society for the Prevention of Cruelty to Children,		1
Registrar-General, Dublin Ireland,		4
Roeder, Bro. S. M., N. Y. City,	1	
Santa Barbara, Cal., Society of Natural History,		1
St. Helen's, (England,) Lantern,		6
Sekles, S. N. Y. City,	1	
Sims, Hon. William, Topeka, Kansas,.	1	
Stein, Bro. Edward, N. Y. City,		12
Steuart, Dr. James A., Baltimore, Md.,	1	
Sulzberger, David, Phila., Pa.,		71
Thirteen Club, N. Y. City,		1
Union of America Hebrew Congregations, Cincinnati, O.,		2
United States, Department of Agriculture,	3	22
" Department of Interior,	30	
" " Bureau of Education,	2	2
" " at request of Hon. M. Romero, Mexican Minister.	2	
" " Census Office,	2	
" " Commissioners of Pensions,	1	
" " Patent Office.		57
" Department of Justice,	3	
" Department of State,	4	15
" Department of War,	4	
" Postmaster General,	4	
" Smithsonian Institution,	4	
Walter, Bro. David L. N. Y. City,	20	1
Wright, Hon. Carroll D Washington, D. C.	12	
Young Men's Hebrew Association, Phila., Pa.,		

Table IV.—Total Acquisitions, 1887.

		VOLUMES
By Purchase,		1077
By Donation,	Volumes, 153; Pamphlets, 543	696
By Magazines Bound,		58
		1831

Table V.—Circulation—1887.

	Fiction.		Belles Lettres.		Juveniles		Biography.		History and Travels.		Science.		Poetry and Drama.		Judaica.		Total English.	Total German.	French.	Total Home Use.	Reference Department	Down-Town Branch.	Total Circulation.	No. of Readers.
	Eng.	Ger.	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger								
January	1713	1754	61	16	255	6	71	6	220	15	60	6	56	18	37	25	2473	1846	12	4331	207	97	4635	3345
February	1411	1675	60	14	232	7	49	5	203	17	52	4	49	9	28	22	2084	1753	25	3862	254	93	4209	3027
March	1448	1748	65	26	237	6	61	....	232	20	60	4	32	10	34	24	2169	1838	18	4025	262	85	4372	3128
April	1196	1347	67	16	159	10	58	12	204	12	69	1	39	6	29	29	1821	1433	15	3269	205	97	3571	2539
May	951	1250	84	23	132	9	71	18	228	15	65	....	87	9	33	31	1651	1355	26	3032	214	110	3356	2451
June	738	1057	120	27	112	20	83	19	274	23	66	....	119	22	33	27	1545	1195	26	2766	243	62	3071	2445
July	680	781	93	28	101	13	60	11	165	17	52	4	69	11	30	23	1250	888	36	2174	237	86	2497	1991
August	757	864	66	33	123	12	69	17	193	13	60	5	59	27	24	28	1351	999	27	2377	154	81	2612	2100
September	730	947	99	49	97	4	76	17	245	28	74	15	64	25	28	39	1413	1124	20	2557	268	27	2852	2213
October	848	1178	92	39	127	....	68	10	241	22	89	3	66	21	27	48	1558	1321	20	2899	253	32	3184	2298
November	886	1214	83	38	121	....	62	11	242	14	76	6	54	29	33	41	1557	1353	16	2926	356	44	3326	2331
December	867	1300	97	28	106	4	89	16	265	20	74	16	61	23	36	36	1595	1443	31	3069	280	34	3383	2434
Home use	12225	15115	987	337	1802	91	817	142	2712	216	797	64	755	210	372	373	20467	16548	272	37287	2933	848	41068	30302
Ref. Dept	....	....	483	63	....	....	513	....	704	8	458	31	204	2	172	295	2534	399	..	2933				
Total circulation at main library	12225	15115	1470	400	1802	91	1330	142	3416	224	1255	95	959	212	544	668	23001	16947	272	40220				

Table VI.—Circulation in Reference Department—1887.

	Belles Lettres.		Biography.		History & Travels.		Science.		Poetry and Drama.		Judaica.		Total English.	Total German.	Total.	Readers.
	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger	Eng	Ger				
January	31	....	28	....	47	....	36	....	24	....	12	29	178	29	207	54
February	49	....	43	....	61	....	49	....	22	....	12	18	236	18	254	92
March	43	....	59	....	61	....	42	13	16	2	14	12	235	27	262	94
April	28	...	43	....	51	4	39	....	12	....	12	16	185	20	205	78
May	29	....	41	....	63	4	48	....	8	....	6	15	195	19	214	93
June	35	....	46	....	63	....	41	....	19	....	18	21	222	21	243	92
July	43	....	31	....	52	....	37	18	15	....	19	22	197	40	237	93
August	27	....	36	....	41	....	12	....	8	....	19	11	143	11	154	72
September	49	29	53	....	41	....	28	....	25	....	12	31	208	60	268	94
October	52	13	49	....	58	....	29	....	12	....	12	28	212	41	253	96
November	49	21	48	....	73	....	49	....	31	....	24	61	274	82	356	104
December	48	....	36	....	93	....	48	....	12	....	12	31	249	31	280	102
Total	483	63	513	...	704	8	458	31	204	2	172	295	2534	399	2933	1064

Table VII.—Analysis of Reading at Main Library, 1887.

	English.	Per cent. of Eng	German.	Per cent. of Ger	French.	Total.	Per cent. of Total.
Fiction	12225	53	15115	89	272	27612	68
Belles Lettres	1470	06	400	02½	.....	1870	04
Juveniles	1802	08	91	00½	.....	1893	04
Biography	1330	05½	142	01	.....	1472	03
History and Travels	3416	14	224	01	.....	3640	09
Science,	1255	05½	95	00½	.....	1350	03
Poetry and Drama,...	959	04½	212	01	.....	1171	02
Judaica	544	02½	668	04	.....	1212	03
Total	23001	....	16947	....	272	40220	.....
Per cent	57¼	....	42⅛	....	00⅝	.....	.....

Table VIII.—Statistics for Eight Years.

	1880	1881	1882	1883	1884	1885	1886	1887
Number Volumes added during the year	1082	615	1202	1617	3464	2769	874	1831
Number of Vols. in Lib., Dec. 31	17173	17788	18990	20607	24071	26840	27714	29545
Number of Vols. circulated	23600	29239	34848	44514	47079	47570	48742	41068
No. of Registered Readers	1910	3063	3662	4064	4433	4708	4925	5095
Percentage of Fiction circulated	.....	.....	.....	85	83	80	76	68½
Percentage of Fiction of Eng. cir.	.....	.....	.....	79	73	67	63	53¼
Percentage of Fiction of Ger. cir	.....	.....	.....	95	94	96		89

Table IX.—Showing the Number of Volumes Circulated of English Fiction, of Authors whose works have been given out twenty-five or more times during the year, 1887.

1.—BEST READING.

William Black, - - 434
Bulwer, - - - 382
Mulock, - - 311
Scott - - - 283
Howells - - 244
Dickens - - - 211
George Eliot, - - 189
Mrs. Oliphant, - - 163
F. Marion Crawford, 151
Grace Aguilar, - 148
Charles Reade,- - 132
F. H. Burnett, - 130
Beaconsfield, - - 124
Thackeray, - - 121
Wilkie Collins,- - 112
George Meredith, - 98
Blanche W. Howard, 94
Nath. Hawthorne, - 93
Stockton, - - 92
R. L. Stevenson, - 92
Henry James - - 90
Fawcett, - - - 89
H. H. Jackson, - 87
Thomas Hardy, - 85
Lew Wallace, - 78
Woolson, - - 75
Bret Harte, - - 74
Blackmore, - - 69
A. D. T. Whitney, 69
Trollope, - - 67
Julian Hawthorne, - 65
Norris, - - - 59
Edna Lyall, - - 56
E. S. Phelps, - - 55
J. G. Holland, - 55
Julia Kavanagh, - 49
Robert Grant, - - 44
Lever, - - - 39
Bronte, - - - 38
Harriet B. Stowe, - 38
Aldrich, - - - 38
Craddock, - - 37
Henry Hayes, - - 34
Picard, - - - 32
Ingelow, - - - 31
Eggleston, - - 31
Cable, - - - 28
Lathrop, - - 28
A. S. Hardy, - - 26
Mrs. Gaskell, - - 25
Amelia B. Edwards, 25
Charles Kingsley, - 25

2.—TRANSLATIONS.

Marlitt, - - - 218
Dumas, - 192
Muhlbach, - - 127
Werner, - - 116
Schwartz,- - - 112
Balzac, - - - 106
Auerbach, - - 91
Hillern, - - - 89
Ebers, - - - 76
Greville, - - 58
Manteuffel, - - 40
Raimund, - - 34
George Sand, - - 33
Tolstoi, - - 32
Heyse, - - - 32
Oswald, - - 32
Lewald, - - - 29
Mundt, - - - 28
Streckfuss, - - 27
Eckstein, - - 26
Detlef, - - - 26
Hugo - - - 25
Heimburg, - - 25
Gluemer, - - 25

3.—GOOD READING.

Charlotte M. Yonge. 158
No Name Series, - 134
Florence Marryat, - 94
E. P. Roe, - - 79
Georgiana M. Craik, 66
Amelia E. Barr, - 51
Harriet Parr, - - 49
Haggard, - - 48
George Fleming, - 46
Theo. Gift, - - 44
Maud Howe, - - 33
James Payn, - - 42
B. M. Butt, - 39
F. W. Robinson, - 37
Macquoid, - - 32
V. W. Johnson - 32
A. A Hayes, - - 32
J. S. Winter, - - 28
Dr. S. Weir Mitchell, 29
Fothergil, - - 29
Fenn, - - - 29
Sidney Luska, - 26
Walford, - - - 25
Keenan, - - 25
Mrs Alexander, - 25

4.—POOR READING.

Ouida, - - - 71
Southworth, - - 64
Braddon, - - 56
Mary J. Holmes, - 50
M. A. Fleming, - 41
Mrs Wood, - - 37
A. J. Evans, - - 31
Bertha M. Clay, - 28

5.—JUVENILES.

Alcott, - - - 221
Trowbridge, - - 118
Coffin, - - - 108
J. Fenimore Cooper, 108
Capt. Marryat, - 105
Alger, - - 101
Young Folks' Histories, - - 92
Optic, - - - 81
Jules Verne, - - 80
Coolidge, - - 79
St. Nicholas, - - 63
Lucy Lillie, - - 61
Kingston, - - 56
Sophie May, - - 49
Flora L. Shaw, 49
Knox, - - - 48
Otis, - - - 46
Capt. Farrar, - 44
Alden, - - - 43
Capt. Mayne Reid, 37
Vassar Girls' Series, 35
W. O. Stoddard, - 31
Lewis Carroll, - - 28
Ballantyne, - - 28
Vandegrift, - - 28
Joanna Ewing, - 28
Bodley Books, - 28
Butterworth, - - 27
Molesworth, - - 26
Harpers' Y'ng People, 26
Chatterbox, - - 25
Mary Lakeman, - 25
Hoppin, - - 25
Dodge (Hans Brinker), 25
Castlemon, - - 25

Table X.—Showing the Frequency with which single volumes of English Fiction that have circulated twenty or more times, have been given out during 1887.

Wallace—Ben Hur,	63	Haggard—She	23
Black—Madcap Violet,	58	Marlitt—Gold Elsie	23
Marlitt—The Lady with the Rubies,	51	" Countess Gisela	23
George Eliot—Adam Bede,	45	Balzac—Cousin Pons	23
Bulwer—Night and Morning,	53	Dumas—Countess de Charny	23
Howells—The Minister's Charge,	40	Bulwer—Rienzi,	23
Manteuffel—Violetta,	40	Mulock—My Mother and I	23
Marlitt—Old Mamselle's Secret,	38	" Hannah	23
Bulwer—Alice,	38	George Eliot—Daniel Deronda	23
Blanche W. Howard—One Summer,	36	" —Silas Marner,	23
Black—Yolande,	35	Black—Princess of Thule	22
Werner—St. Michael,	35	No Name Series—Barringt'n's Fate	22
Burnett—Through one Administration,	34	Mulock—Christian's Mistake	22
Howells—A Modern Instance,	34	Stockton—The Late Mrs. Null	22
Schwartz—Gold and name,	33	Howells—Indian Summer	22
Dumas—Monte Cristo,	33	Mühlbach—Henry VIII and his Court	22
Aguilar—The Vale of Cedars,	32	Norris—No New Thing	22
Black—Sunrise,	32	Howells—A Woman's Reason,	22
Oswald—Vain Forebodings,	32	Dickens—Old Curiosity Shop,	22
Schwartz—Two Family Mothers,	31	Meredith—Vittoria	21
Aguilar—Woman's Friendship,	30	Beaconsfield—Henrietta Temple	21
Bulwer—Ernest Maltravers,	30	Blanche W. Howard—Guenn	21
Mulock—The Head of the Family,	29	Thackeray—Vanity Fair	21
Lewald—Hulda,	29	Stowe—Uncle Tom"s Cabin	21
Marlitt—Magdalena,	29	B. W. Howard—Aulnay Tower	21
Scott—Kenilworth,	29	Picard—Old Boniface	21
Crawford—A Roman Singer,	28	Balzac—Eugenie Grandet,	21
Mundt—Count Mirabeau,	28	Black—Three Feathers	21
Bulwer—Godolphin,	28	Mulock—Olive	21
Scott—Ivanhoe,	28	" Mistress and Maid,	21
Streckfuss—Quicksands,	27	Hillern—Only a girl	21
Marlitt—The Second Wife,	26	" A Twofold Life	21
Trollope—Ralph the Heir,	26	Reade—Never too Late to Mend	21
Raimund—From Hand to Hand,	25	Holland—Arthur Bonnicastle	20
Fawcett—An Ambitious Woman,	25	Howells—A Foregone Conclusion	20
Glumer—A Noble Name,	25	Warner—Their Pilgrimage	20
Mulock—A Life for a Life,	25	Aguilar—Mother's Recompense	20
Heimburg—A Penniless Girl	25	Muhlbach — Daughter of an Empress	20
Crawford—Zoroaster,	25	H. Hayes -Sons and Daughters	20
Woolson—Anne,	25	Edna Lyall—Won by Waiting	20
Ebers—An Egyptian Princess,	25	Hawthorne—The Scarlet Letter	20
Bulwer—The Caxtons,	24	Hartner—Severa	20
" Harold,	24	Black—Kilmeny	20
Dumas—The Three Guardsmen,	24	Bulwer—What will he do with it	20
Mulock—John Halifax,	24	Burnett—A Fair Barbarian	20
" The Woman's Kingdom,	24	Theo Gift—A Matter of Fact Girl.	20
Howells—Silas Lapham,	24	Stinde—The Buchholz Family	20
Werner—"Good Luck,"	24	James—The Bostonians	20
Marlitt—The Little Moorland Princess	24	Anon—The Breadwinners	20
Yonge—Chantry House,	24	Hugo—Les Miserables	20
Crawford—Mr. Isaacs	23	Heyse—In Paradise	20

Table XII.—Showing how Frequently some of the Standard Authors have been read, and Works on Certain Subjects have been Circulated During 1887, Including only those that have been given out more than Ten Times for Home use.

Education	204	Japan	17
Histories of the U. S.	191	Herbert Spencer	17
Shakespeare	132	Towle's Explorers	17
Political Science	98	Johannes Scherr	17
Mark Twain	82	Ik. Marvel	16
Oliver Wendell Holmes	74	International Scientific Series	16
Washington Irving	69	Aguilar's Women of Israel	15
Electricity	63	Machinery	14
Ancient History	62	Chemistry,	14
English Literature	60	Milman	14
French History	59	Charles Lamb	14
Physiology	58	Cookery	14
English History	55	Century Magazine	14
American Civil War	53	Longfellow	13
Goethe	48	Emerson	13
India	47	Egypt	13
Natural History	46	Deutsche Rundschau	13
Steam Engine	45	Universal History	13
Middle Ages	42	Italy,	12
Etiquette	42	Mythology,	12
Reciters	42	Harper's Magazine,	12
Music	42	George Eliot	12
Du Chaillu	41	Parton	12
Schiller	39	Webster	12
Africa	38	Plutarch	12
Washington	36	Fulton	12
Hamerton	35	Nord und Süd	11
Heinrich Heine	33	Rahel	11
Napoleon	31	Wieland	11
Carlyle	31	Prescott	11
Germany	31	Isaac Leeser	11
Ancient Classics	28	China	11
New York City	28	Owen Meredith	11
Nordhoff	28	Story of the Nation's Series	11
Charles Dudley Warner	27	Benjamin Franklin	11
Goldsmith	26	Famous Women Series	11
Gutzkow	24	Mexico	10
Macaulay	23	Byron	10
Palestine	21	Swift	10
Lincoln	20	Disraeli's Curiosities	10
Lessing	10	Haweis	10
Sarah K. Bolton	18	Dr. Johnson	10
English men of letters series	18	Reformation	10
Art	18	Mineralogy	10
Smiles	18	Figuier	10
Bayard Taylor	18	Darwin	10
Arctic Exploration	18	Tennyson	10
U. S. Navy	18	Bancroft	10
Ruskin	17	Bodenstedt	10

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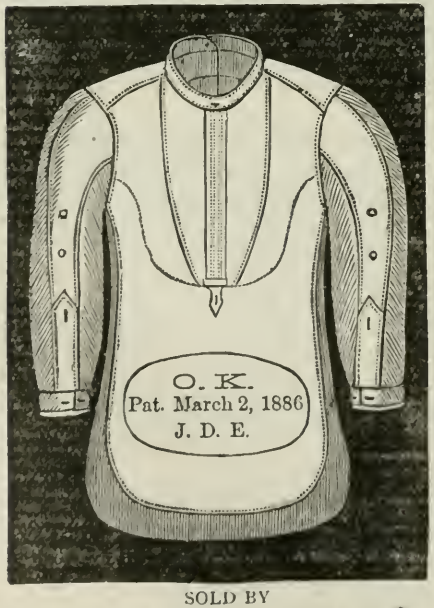

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